

ABRIDGMENT
OF
CHRISTIAN DOCTRINE
WITH
Proofs of SCRIPTURE
for Points Controverted.
Catechistically explained.
By way of
QUESTION and ANSWER.

The last Edition, with Additions.

Isaiah 30. 21. *This is the Way,
walk ye in it.*

1 Cor. 14. 38. *If any Man know
not, he shall not be known.*

PRINTED in the Year 1697.



TO THE READER.

THE principal part of this Catechism is an Abridgment of Christian Doctrine; defended and cleared by Proofs of Scripture, in points Controverted between Catholics and Sectaries, and Explained by the familiar way of Question and Answer.

To this in the former Impressions was only adjoyned, a

To the Reader.

necessary Exposition of the Mass, our Ladies Office, and the Festival days of the Year: But to this last Edition is added an Explication of certain Ceremonies of the Church, which now renders it capable of Instructing the Ignorant in the whole Doctrine and Discipline of the Catholick Church. Besides I have here corrected some false Citations, and other Errata's, which, by the Printers negligence, occurred in the former Impressions.

Peruse it, (good Reader) with such Charity as I have Penn'd it, and if by its perusal thou shalt become more knowing in the Law of CHRIST, and in practice more dutiful to God and thy Neighbour, it will abun-

To the Reader.
*abundantly recompence the la-
bour of*

Thy wel-wishing Friend
and Servant
in Christ,

H. T.

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To the Honorable
Members of the
House of Representatives

The well wishing Friends

and Servants

in Ohio

H. F.

A. N.



A N
ABRIDGMENT

O F

Christian Doctrine, &c.

C H A P. I.

*What a Christian is ; And of
the Blessed Trinity.*

Questi- **C** Hild, What Religion are you
on. of ?

Answ. **S**ir, by the Benefit and Grace
of God, I am a *Christian*.

Q. Whom understand you by a *Chri-
stian* ?

A. Him that inwardly believes and out-
wardly professes the Faith and Law of *Christ*.

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Q When

Q. When are we obliged to make an external Profession of it?

A. As often as Gods Honour, our own, or Neighbours Good requires it.

Q. How prove you that we are bound outwardly to profess our Faith?

A. Out of *St. Matth. 10. 32.* where *Christ* says, *Every one therefore that shall confess me before Men, I will confess him before my Father which is in Heaven. But he that shall deny me before Men, I also will deny him before my Father which is in Heaven.*

Q. Are we bound also to venture the ruine of our Estates, the loss of our Friends, and to lay down our very Lives for the Profession and Defence thereof?

A. Doubtless we are, seeing the Reward we expect in Heaven, infinitely exceeds all the Pleasures and Punishments of this Life: And because *Christ*, the Son of the Living God, has suffered far greater things for us, even to a disgraceful Death on the Cross; and therefore it were base Ingratitude in us, not to be ready to give our Lives for him, as often as his Honour shall require it. *Luke 14. 26, 33.*

Q. In what does the Faith and Law of *Christ* chiefly consist?

A. In two principal Mysteries; namely, the Unity and Trinity of God, and the Incarnation and Death of our Saviour.

Q. What

Q. What means the *Unity* and *Trinity* of God?

A. It means that in God there is but one only Divine Nature or Essence, and that in the same one Divine Nature there are three Persons, the *Father*, *Son*, and *Holy Ghost*,

Q. How shew you that?

A. Out of the 1 *St. John* 5. 7. there are three which give testimony in Heaven, the *Father*, the *Word*, and the *Holy Ghost*, and these three are one.

Q. Why are there but three Persons only?

A. Because the *Father* has no Beginning, nor proceeds from any other Person: The *Son* proceeds from the *Father*; the *Holy Ghost* proceeds from the *Father* and the *Son*.

Q. Why are these three Persons but one God?

A. Because they have but one and the same Essence; one God-head; one Power; one Wisdom; one and the same Goodness.

Q. What means the *Incarnation* and *Death* of our *Saviour*?

A. It means, that the second Person of the *Blessed Trinity* was made *Man*, and Died on the *Cross* to save us.

Q. In what are these two *Mysteries* contained?

A. In the *Sign* of the *Cross*, as it is made by *Catholicks*. For when we put our right

Hand to our Head, saying, *In the Name,* we signifie *Unity*; and when we make the Sign of the Cross, saying, *Of the Father, and of the Son, and of the Holy Ghost,* we signifie *Trinity*.

Q. How does the sign of the Cross represent the Incarnation and Death of our Saviour?

A. By putting us in mind that he was made Man, to die upon the Cross for us.

CHAP. II.

Faith Explicated.

Q. **W**Hat is Faith?
A. It is a Gift of God, or a supernatural Quality, infused by God into the Soul, by which we firmly believe all those things which he has any way revealed to us.

Q. Is Faith necessary to Salvation?

A. It is: St. Paul assuring us, that *without Faith it is impossible to please God*, Heb. 11. 6. And St. Mark last v. 16. saying, *he that believes not, shall be condemned*.

Q. Why must we firmly believe matters of Faith?

A. Because God has revealed them, who neither

neither can deceive, nor be deceived.

Q. If a Man should deny, or obstinately doubt of some one Point of Faith, would he thereby lose his whole Faith?

A. Yes, he would; because true Faith must always be entire, and he that fails in one, is made guilty of all, by discrediting the Authority of God revealing it.

Q. Is it enough to believe all that is written in the Bible?

A. No, it is not; for we must also believe all Apostolical Traditions.

Q. How prove you that?

A. Out of 2 Thes. 2. 15. Therefore Brethren (says St. Paul) stand and hold ye the Traditions, which ye have learned, whether by Word or by our Epistle.

Q. What other proof have you?

A. The Apostles Creed, which all are bound to believe, altho' it be not in the Scripture.

Q. Is Faith only (as excluding good Works) sufficient to Salvation?

A. No, it is not; St. James 2. 24. saying, Do you see how that by Works a Man is justified, and not by Faith only? And St. Paul saying, 1 Cor. 13. If I should have all Faith, so as to remove Mountains, and have not Charity, I am nothing; and if I distribute my Goods unto the Poor, and give my Body so that it burn, and have not Charity it profits nothing.

Q. What

Q. What Faith will suffice to Justifie?

A. *A Faith working by Charity in Jesus Christ, Gal. 5. 6.*

Q. What vice is opposite to Faith?

A. Heresie.

Q. What is Heresie?

A. It is an obstinate Error in things that are of Faith.

Q. Is it a grievous Sin?

A. A very grievous one, because it wholly divides a Man from God, and leads to Atheism; *Christ saying, If he will not hear the Church, let him be to thee as a Heathen and a Publican, St. Matth. 18. 17.*

CHAP. III.

The Creed Expounded.

Q. **W**hat is the Creed?

A. It is the Summ of our Belief.

Q. Who made it?

A. The twelve Apostles.

Q. At what time did they make it?

A. Before they divided themselves into the several Countries of the World to Preach the Gospel.

Q. For what end did they make it?

A. That so they might be able to Teach one and the same Doctrine in all places.

Q. What

Q. What does the Creed contain?

A. All those chief things which we are bound to believe concerning God and his Church.

Q. What is the first Article of the Creed?

A. *I believe in God the Father Almighty, Creatour of Heaven and Earth.*

Q. What signifies, *I believe*?

A. It signifies as much as, I most firmly and undoubtedly hold.

Q. What means, *I believe in God*?

A. It means not only that I firmly believe there is a God, but also that I am piously affected to him, as to my chiefest Good and last End, with Confidence in him, or otherwise that I move unto him by *Faith*, *Hope*, and *Charity*.

Q. What signifies the word *Father*?

A. It signifies the first Person of the most B. *Trinity*, who by Nature is the Father of his own only begotten Son, the second Person of the B. *Trinity*: By Adoption is the Father of all Good Christians; and by Creation is the Father of all Creatures.

Q. What means the word *Almighty*?

A. It means that God is able to do all things he pleases, that he sees all things, knows all things, and governs all things.

Q. Why is he called *Almighty* in this place?

A. That we might doubt of nothing which follows.

Q. What

Q. What signifie those words, *Creantour of Heaven and Earth*?

A. They signifie, that God made Heaven and Earth, and all the Creatures in them, of nothing, by his sole word, *Gen. 1.*

Q. What moved him to make them?

A. His own meer Goodness, that so he might Communicate himself to Angels and to Men, for whom he made all other Creatures.

Q. When did God Create the Angels?

A. When he Created Heaven, which was on the first day, for he made that full of Angels.

Q. For what end did he Create them?

A. To be Partakers of his Glory, and our Guardians.

Q. How prove you by Scripture that they are our Guardians?

A. Out of *St. Matth. 18. 10.* where *Christ* says, *see ye that ye despise not one of these little Ones: For I say unto you, their Angels in Heaven always see the Face of my Father which is in Heaven.*

Q. Do the Angels know our Necessities, and hear our Prayers?

A. Doubtless they do, since God has deputed them to be our Guardians; which is also proved out of *Zach. 1.* where an Angel Prays for two whole Cities; the words are, *Then the Angel of the Lord answered and said, O Lord of Hosts, how long wilt thou*

not

not have Mercy on the Cities of Judah and Jerusalem, against which thou hast had Indignation these seventy Years?

Q. What Scripture have you for Praying to Angels?

A. Gen. 48. 16. where Jacob on his Death-Bed Prayed to an Angel for Ephraim and Manasses, saying, *The Angel of the Lord that delivered me from all evil, Bless these Children.*

Q. How did Lucifer and his Fellow Angels fall from their Dignity in Heaven?

A. By a rebellious Sin of Pride.

Q. With what shall their ruines be repaired?

A. With Holy Men.

Q. When, and to what likeness did God Create Man?

A. On the Sixth Day, and to his own Image and Likeness, Gen. 1.

Q. In what does that Similitude consist?

A. In this, that Man is in his Soul an incorporeal, intellectual, and immortal Spirit, as God is. And in this, that as in God there is but one most simple Divine Nature or Essence, and yet three distinct Persons; so in Man there is but one indivisible Soul, and yet in that Soul three distinct Powers of Will, Memory, and Understanding.

Q. How do you prove the Soul to be Immortal?

A. Out of St. Matth. 10. 28. where Christ says,

says, *Fear not them that kill the Body, and cannot kill the Soul.*

Q. What other Proof have you?

A. Out of Eccles. 12. 7. *As our Death the dust returns to the Earth from whence it was, and the Spirit to God, who gave it.*

Q. In what Estate did God Create Man?

A. In the State of Original Justice, and Perfection of all natural Gifts.

Q. Do we owe much to God for our Creation?

A. Very much; seeing he made us in such perfect State, Creating us for himself, and all things else for us.

Q. How did we loose Original Justice?

A. By Adams Disobedience to God, in Eating the forbidden Fruit.

Q. In what Estate are we now Born?

A. In State of Original Sin, and prone to actual Sin, subject to Death.

Q. How prove you that?

A. Out of the Rom. 5. 12. *By one Man Sin entred into the World, and by Sin Death, and so unto all Men Death did pass, in whom all have sinned.*

Q. Had Man ever Died, if he had never Sinned?

A. No, he had not; but had been conserved by the Tree of Life, and been translated alive into the Fellowship of Angels.

The second Article.

Q. **S**ay the second Article?

A. **A**nd in Jesus Christ, his only Son our Lord.

Q. Of what treats this Article?

A. Of the second Person in the B. Trinity, in whom we also believe, and put our trust.

Q. What is the second Person?

A. He is true God and true Man in one Person.

Q. How prove you that?

A. Out of St. John's Gospel, Ch. 1. *In the beginning was the Word, and the Word was with God, and the Word was God, &c. And the Word was made Flesh, and dwelt in us.*

Q. What other Proof have you?

A. Out of Phil. 2. 6, 7. where St. Paul says, *That Christ when he was in the Form of God, thought it no robbery to be equal with God, but he has lessened himself, taking the Form of a Servant, made unto the likeness of Men, and found in Habit as a Man:*

Q. Why would God be made Man?

A. To Redeem and Save lost Man.

Q. Was his Incarnation necessary for that end?

A. In a manner it was; because our Offences

sences against God were in some sort infinite, as being against his infinite Goodness; and therefore required an infinite satisfaction, which none could make but God, and he made Man.

Q. What other Proof have you for the necessity of the *Incarnation*?

A. Because God is in himself so spiritual, sublime and abstract a thing, that if he had not in his Mercy attempted his own inscrutable Greatness, unto the littleness of our sensible Capacity, by being made Man, scarce one of a thousand (and those great Clerks only) would ever have been able to know any thing to the purpose of him, or consequently to love and serve him, as they ought, (which is the necessary means of our Salvation) since nothing is efficaciously willed, which is not first well understood.

Q. What benefit have we by the knowledge of God, made Man?

A. It much enflames us with the Love of God, who could not more have Dignified Mans Nature, or shewed more Love to the World, then to send down his only Son to Redeem it in our Flesh.

Q. What signifies the Name JESUS?

A. It signifies a *Saviour*, St. *Matth.* 1.

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Q. Is any special Honour due to that Name?

A. There

A. There is; because it is the highest Title of God, made Man.

Q. How prove you that?

A. Out of Phil. 2. 9. where we read, *God has given unto Christ, because he humbled himself unto the Death of the Cross, a Name which is above all Names, the Name JESUS.*

Q. What other Proof have you?

A. Because there is no other Name under Heaven given to Men, in which we must be saved, Acts 4. 12.

Q. How prove you that we must bow at this Name?

A. Out of Phil. 2. 10. *That in the Name of JESUS every knee bow, of Celestials, Terrestrials, and Infernals.*

Q. What signifies the Name CHRIST?

A. It signifies Anointed.

Q. Why was he called Anointed?

A. Because he was a Priest, a Prophet, and a King; to all which Unction appertains.

Q. With what was CHRIST Anointed?

A. With all the plenitude of Divine Grace.

Q. What mean the words, *His only Son our Lord*?

A. They mean, that JESUS CHRIST is the only natural Son of God the Father, Begotten, as he is God, by, and of the same Father from all Eternity, without a Mother;

ther; and therefore is co-equal and consubstantial to his Father, and consequently infinite, omnipotent Creator, and so Lord of us and all things, as the Father is.

The third Article.

Q. *What is the third Article?*

A. *Who was conceived by the Holy Ghost, Born of the Virgin Mary.*

Q. *What means, Who was conceived by the Holy Ghost.*

A. It means, that the second Person of the B. Trinity took Flesh of the Virgin Mary, not by a Humane Generation, but by the work of the Holy Ghost.

Q. *How prove you that?*

A. Out of St. Luke 1. 31, 34. Behold (said the Angel) thou shalt conceive and bear a Son, &c. The Holy Ghost shall come down upon thee, and the Vertue of the Highest shall overshadow thee.

Q. *What understand you by the words, Born of the Virgin Mary?*

A. I understand that Christ was Born of her at Midnight, in a Poor Stable at Bethlehem, betwixt an Oxe and an Ass.

Q. *Why at Midnight?*

A. To signifie that he came to take away the darkness of our Sins.

Q. *Why in Bethlehem?*

A. Be

A. Because *that* was the Head-City of David's Family, and CHRIST was of David's Race.

Q. Why in a Poor Stable?

A. To teach us the Love of Poverty, and contempt of this World.

Q. Why betwixt an Oxe and an Ass?

A. To fulfil that of the Prophet, *Thou shalt be known, O Lord, betwixt two Beasts.* Habakkuk 3, 2, *juxta Sept.*

Q. What does the Birth of CHRIST avail us?

A. It perfects in us Faith, Hope, and Charity.

Q. What signifies, *Born of the Virgin Mary?*

A. It signifies, that our Lady was a Virgin, not only before, but also in, and after Child-Birth.

The fourth Article.

Q. What is the fourth Article?

A. **W** *Suffered under Pontius Pilate, was Crucified, Dead and Buried.*

Q. What understand you by, *Suffered under Pontius Pilate?*

A. I understand, that CHRIST after a painful Life of 33 Years, suffered most bitter Torments under that wicked President, Pontius Pilate.

Q. Where

Q. Where did he begin those sufferings ?

A. In the Garden of *Gethsemane* ; that as Sin began in a Garden by the first *Adam*, so might Grace also by the second.

Q. What were those Torments ?

A. His *Bloody Sweat*, his *whipping* at the Pillar, his *Purple Garment*, his *Crown of Thorns*, his *Scepter of a Reed*, his carrying the *Cross*, and many others.

Q. What understand you by the word, *was Crucified* ?

A. I understand, he was nailed to a disgraceful *Cross* betwixt two *Thieves* for our Offences, and to save us.

Q. Is it lawful to Honour the *Cross* ?

A. Yes, with a relative Honour it is, because it is a special memorial of our Saviours Passion, and is called *the sign of the Son of Man*, St. Matth. 24. 30.

Q. What other Reason have you ?

A. Because the *Cross* was the sacred Altar, on which *Christ* offered his bloody Sacrifice.

Q. What Scripture have you for it ?

A. Gal. 6. 14. *God forbid* (says St. Paul) *that I should glory but in the Cross of our Lord Jesus Christ.*

Q. What other proof have you ?

A. Out of Phil. 3. 18. *Many walk*, (says St. Paul,) *whom I have often told you of, and now again weeping, I tell you of them,*

them, enemies to the Cross of Christ, &c. whose end is perdition. And out of Ezek. 9. 4. were we Read, That such as were signed with the sign Tau, (which was a Picture and Figure of the Cross) were saved from the exterminating Angel, and only such.

Q. What signifies the word *dead*?

A. It signifies that *Christ* suffered a true and real death.

Q. Why was it requisite he should die?

A. To free us from the death of sin.

Q. why died he crying out with a loud voice?

A. To shew, he had power of his own life; and that he freely gave it up for us, being strong and vigorous.

Q. Why died he bowing down his head?

A. To signify his obedience to his Father, in the acceptance of his disgraceful death.

Q. What means, *was buried*?

A. It means, that his body was laid in a new Sepulchre, and buried with Honour, as the Prophet had foretold, *Isaiah* 53. 10.

The fifth Article.

What is the fifth Article?

A. He descended into Hell, the third day he rose again from the Dead.

Q. What

Q. What means, *He descended into Hell*?

A. It means, that as soon as Christ was dead, his blessed Soul descended into Limbo to free the Holy Fathers who were there.

Q. How prove you that?

A. Out of Acts. 2. 24, 27. Christ being slain, God raised him up, leaving the sorrows of Hell, as it was foretold by the Prophet, Psal. 15. *thou wilt not leave my Soul in Hell, nor wilt thou give thy holy One to see corruption.*

Q. What other proof have you?

A. Ephes. 4. 8, 9. *He ascending on high has led captivity captive; he gave Gifts to Men; and that he ascended, what is it, but because he first descended into the lower parts of the Earth?*

Q. Did not he also descend to Purgatory, to free such as were there?

A. It is most probable he did, according to the 1 of St. Pet. 3. 19, 20. Christ being Dead, came in Spirit, and Preached to them also that were in Prison, who had been incredulous in the days of Noah, when the Ark was Building.

Q. What understand you by, *on the third day he rose again from the Dead*?

A. I understand, when Christ had been Dead part of three days, on the third day, which was Sunday, he raised up his Blessed Body from the Dead.

Q. why

Q. Why did he rise again no sooner?

A. To testify that he was truly Dead, and to fulfil the Figures of him.

Q. Did he reassume all the parts of his Body?

A. He did, even the least drop of his vital Blood, and the very scattered Hairs of his Head.

Q. Why did he retain the Stigma's and Marks of his Sacred Wounds?

A. To confound the Incredulity of Men, and to present them often to his Father, as a propitiation for our Sins.

Q. What benefit have we by the Resurrection?

A. It confirms our Faith, and Hope, that we shall rise again from Death: For he who raised up Jesus, will raise us also with Jesus, 2 Cor. 4. 14.

The sixth Article.

Q. What is the sixth Article?

A. He ascended into Heaven, sits at the Right-Hand of God the Father Almighty.

Q. What means, He ascended into Heaven?

A. It means, that when Christ had conversed forty days on Earth with his Disci-

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ples,

ples, after his Resurrection, teaching them heavenly things, then he ascended Triumphant into Heaven by his own Power.

Q. From what place did he ascend?

A. From the top of *Mount Olivet*, where the print of his Blessed Feet are seen to this day.

Q. Why from thence?

A. That, where he began to be humbled by his Passion, there he might also begin to be exalted.

Q. Before whom did he ascend?

A. Before his good *Apostles* and *Disciples*, Acts ch. 1.

Q. In what manner did he ascend?

A. Lifting up his Hands, and Blessing them.

Q. Why is it added, *Into Heaven*?

A. To draw our Hearts to Heaven after him: *If ye have risen with Christ, seek ye the things which are above*, Col. 3. 1.

Q. What understand you by, *Sits at the Right-Hand of God*?

A. I do not understand that God the Father has any Hands, for he is incorporeal and a Spirit; But that *Christ* is equal to his Father in Power and Majesty, as he is God; and that as Man, he is in the highest created Glory.

The seventh Article.

Q. **W**hat is the seventh Article?

A. From thence he shall come to Judge the quick and the dead.

Q. What understand you by this Article?

A. I understand, Christ shall come at the last day from Heaven, to Judge all Men according to their Works.

Q. Does every Man receive a particular Judgment at his Death?

A. He does; but in the general Judgment we shall be Judged, not only in our Souls, as at our Death, but also in our Bodies.

Q. Why is that necessary?

A. That as Christ was openly rejected, so he may there be openly acknowledged, to the great Joy and Glory of his Friends, as also to the Confusion of his Enemies.

Q. How prove you, that in this Judgment, all Men shall receive according to their Works?

A. Out of 2. Cor. 5. 10. We must all be manifested (says St. Paul) before the Judgment-Seat of Christ: that every one may receive the proper things of the Body, according as he has done, whether good or evil.

evil. And out of St. Matth. 16. 27. The Son of Man (says our Lord) shall come in the Glory of his Father, with his Angels; and then he will render to every one according to his Works.

Q. Is there any Merit in our good Works?

A. There is, according to Apoc. 22. 12. Behold I come quickly (says our Lord) and my Reward is with me; to render to every Man according to his Works.

Q. In what place shall this Judgment be made?

A. In the Valley of Josaphat, betwixt Jerusalem and Mount Olivet.

Q. What Signs shall go before it?

A. The Sun and Moon shall lose their light; there shall be Wars, Plagues, Famines, and Earth-quakes, in many places.

Q. In what manner shall Christ come unto it?

A. In great Power and Majesty, begin with Legions of Angels.

Q. What are they that shall be Judged?

A. The whole Race and Progeny of Man.

Q. What are the things that shall be Judged?

A. Our thoughts, words, and works even to the secrets of our Souls.

Q. Who will accuse us?

A. The Devils, and our own guilty Consciences; in which all our thoughts, words and deeds, shall presently appear and be laid open to the whole world.

Q. How

Q. How shall the Just and Reprobate be placed?

A. The Just shall be on the right, the Reprobate on the Left-Hand of the Judge.

Q. What shall be the Sentence of the Just?

A. Come, O ye Blessed of my Father, and receive ye the Kingdom, which is prepared for you; for I was Hungry, and ye gave me to Eat, I was Thirsty, and ye gave me to Drink, &c. St. Matth. 25. 34, 35, 36.

Q. What shall be the Sentence of the Reprobate?

A. Go ye accursed into eternal Fire, which has been prepared for the Devil and his Angels; for I was Hungry, and ye gave me not to Eat, I was Thirsty, and ye gave me not to Drink, &c. the same chap. v. 41, 42. You see of what weight good Works will be at that day.

Q. Why is it added, *The quick and the dead*?

A. To signify that Christ shall Judge not only such as are living at the time of his coming, but all such as have been Dead, from the Creation of the World; as also, by the *quick*, are understood *Angels* and *Saints*: by the *dead*, *Devils* and damned Souls.

The eight Article.

Q. **W**hat is the eight Article ?
 A. *I believe in the Holy Ghost.*

Q. Of what treats this Article ?

A. Of the third Person of the B. Trinity, in whom we also believe and put our trust, who proceeds from the Father and the Son, and is the self-same God with them, distinct in nothing but in Person.

Q. How prove you that ?

A. Out of 1 St. John 5. 7. *There are three which give testimony in Heaven, the Father, the Word, and the Holy Ghost; and these three are One.*

Q. Why is the Name of Holy Ghost appropriated to the Third Person, since Angels are also Spirits and Holy ?

A. Because he is such by Excellency and Essence, they only by Participation.

Q. At least why should it not be common to the other two Persons ?

A. Because they are known by the proper Names of Father and Son; but we have not any proper Name for the Holy Ghost.

Q. In what forms has the Holy Ghost appeared to Men ?

A. In the form of a Dove, to signify the Purity and Innocence, which he causes in

in our Souls: and in the form of a bright Cloud, and fiery Tongues, to signifie the fire of Charity, which he produces in our Hearts, as also the Gift of Tongues; and hence it is, he is Painted in these forms.

The ninth Article.

Q. What is the ninth Article?

A. *I believe in the Holy Catholick Church, the Communion of Saints.*

Q. What understand you by this?

A. I understand, that *Christ* has a Church upon Earth, which he established in his own Blood, and that he has commanded us to believe that Church in all things appertaining to *Faith*.

Q. What kind of *Faith* must we believe herewith?

A. With the same *Faith* that we believe her Spouse, the Son of God, that is, with Divine *Faith*; but with this difference, among others, that we believe *in* God; but though we believe the Church, yet we do not properly believe *in* the Church.

Q. What is the Church?

A. It is the Congregation of all the Faithful under *Christ Jesus*, their invisible Head, and his Vicar upon Earth the Pope.

Q. What are the essential parts of the Church?

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A. A

A. A Pope or supream Head, Bishops, Pastors, and the Laity.

Q. How prove you that *Bishops* are of Divine Institution?

A. Out of *Acts* 20. 28. Take heed unto yourselves, and to the whole flock wherein the Holy Ghost has placed you *Bishops* to Rule the Church of God, which he has purchased with his own Blood.

Q. How prove you St. Peter, and the Pope his Successor, to be the visible Head of the Church?

A. First out of St. *John* 21. 16, 17, and 18. where *Christ* gave St. Peter (for a reward of his special Faith and Love) absolute power to feed and govern his whole flock, saying, Feed my Lambs, feed my Lambs, feed my Sheep. Therefore the rest of the *Apostles* were his Sheep, and he their Head or Pastor.

Secondly, out of St. *Matth.* 16. 18. where *Christ* says, Thou art Peter, and upon this Rock will I build my Church. Therefore the rest of the *Apostles* were built on him; and hence also it is, that in Scripture, St. Peter is still named first.

Q. What are the Marks of the true Church?

A. Unity, Sanctity, Universality, and to be *Apostolical*.

Q. What mean you by the Churches Unity?

A. That

A. That all her Members live under one Evangelical Law, obey the same Supreme Head, and his Magistrates, profess the same Faith, even to the least Article, and use the same Sacraments and Sacrifice.

Q. How prove you out of Scripture, that the Church is One?

A. 1. Cor. 10. 18. *Being many (says St. Paul) we are one Bread, one Body, all that partipate of one Bread.*

Q. Why may not a well-meaning Person be Saved in any Religion?

A. Because, *there is but one Lord, one Faith, one Baptism, Ephes. 4. 5, and without (that one) Faith, it is impossible to please God, Heb. 11. 6.*

Q. What other Reason have you for it?

A. Because, as in a natural Body, that part, which has not a due connexion to the Heart or Root, presently Dies for want of continuity: so in the Church (the Mystical Body of *Christ*) that Man, who has not a due subordination and connexion to the Head and common Councils thereof (that is, the *Pope and General Councils*, from whence under *Christ*, we have our spiritual Life and Motion, as we are *Christians*) must needs be Dead; nor indeed can he be accounted a Member of that Mystical Body.

Q. Who, I beseech you, are those not

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to

to be accounted *Members* of the *Church*?

A. All such as are not in the *Unity* of the *Church*, by a most firm belief of her *Doctrine*, and due *Obedience* to her *Pastors*; as *Jews*, *Turks*, *Hereticks*, &c.

Q. Why may not *Protestants* (who were of late a kind of settled *Church* of some 80 Years standing) or any other *Sectaries* of a more ancient Stamp, pretend *Possession* and *Prescription* in matter of the *Church*?

A. Because *Catholicks* can shew, when they began, and prove also by evident *Demonstration*, that the *Catholick Church*, both was at their very beginning, and is still in a more quiet *Possession*, than they yet are, or ever can be.

Q. What if a *Protestant* should tell you that the differences betwixt them and us, are not differences in *Fundamentals*, or in *Faith*, but in *Opinion* only, and therefore do not exclude them out of the *Unity* of the *Catholick Church*?

A. I would answer, That he contradicted his own *Tenets*; for they accuse us of *Sacrilege*, of robbing God of his *Honour*, and committing *Idolatry*; because we believe *Priestly Absolution* from *Sins*, Adore the *B. Sacrament* of the *Eucharist*, and pray to *Saints*, which are no matters of indifferency, but high *Fundamentals* of the *Catholick Faith*.

Q. How

2. How do you prove all obstinate *Novellists* to be *Hereticks*?

A. Because they wilfully stand out against the definitive Sentence of the *Church of God*, and will not submit to any Judgment or Tribunal which *Christ* hath left on Earth, for deciding such doubts as they themselves are pleased to move, but will be tried only by their own idle Brain, and the dead letter of the Scripture.

2. And is not this the Reason also why *Protestants* and other *Sectaries* are so divided, damning one another for mis-believers?

A. A principal Reason; for how, I pray, is it possible, for different Fancies, every one grounding at pleasure on different Principles, to be united or agree?

A second Reason is, because it is the very Ground-work of *Protestancy*, that all Men, even the whole Church of God, are Fallible, and subject to Err, so that they cannot pretend to certainty, or infallibility for any one point of their *Belief*, however grossly they contradict themselves, by persecuting us, for ours, which may be true for ought they know, according to their own Principles. Since therefore to be of one Religion, is to be of one settled persuasion in points of *Faith*; and settling, cannot be without *infallibility* or *necessity*,
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it is not well possible, for any two *Protestants* or *Sectaries*, to be of *one Religion*, every Man expounding the Scriptures as he lists, and no one having power to control the others Exposition of it.

Q. Why may not the Letter of the Scripture be a decisive Judge of Controversies?

A. Because it has never yet been able, from the first writing of it, to decide any one, as the whole World does experience; all Hereticks pretending equally to it, for Defence of their Novelties and Heresies, and no one of them ever yielding to another.

Q. How then can we be assured of the Truth in points Controverted?

A. By the infallible Authority, Definition, and Proposition of the Catholick Church.

Q. For what end then was the Scripture written, if not be a Decider of Controversies?

A. The writing or committing it to dead Letters, was only for superabundant Consolation, and, that by a sensible and common reading of it, without any critical or controversial libration of words, we might be able to know that God is, and what he is, as also that there is a Heaven and Hell, rewards for Vertue, and punishments for Vice, with examples of both, all which

we find in the Letter of the *Scripture*, by a plain and ordinary Reading.

Q. Is the Church we speak of *Visible*?

A. She is, and must be *Visible* at all times, as consisting of *Hierarchy* of Pastors, Governing, Teaching, administering Sacraments to the Worlds end, and of other People Governed, Taught, and receiving Sacraments at their Hands, all publicly professing the same Faith; all which things are *Visible*.

Q. How prove you that?

A. First, out of *Ephes.* 4. 11, and 12. Christ gave some *Apostles*, some *Evangelists*, some *Doctors*, some *Pastors*, to the consummation of the Saints, to the edifying of the Body of Christ, and to the Work of the Ministry, until we all meet in the unity of Faith.

Secondly, out of *St. Matthew.* 5. 15. where Christ saies of his Church; You are the light of the World; a City seated on a Mountain cannot be hid.

Q. Why then would Protestants have the Church to be invisible?

A. Because we have convinced them that there were no Protestants to be seen or heard of in the World before *Martin Luther*.

Q. Why is the Church said to be *Holy*, or to have Sanctity?

A. Because she has a *holy Faith*, a *holy Law*,

Law, holy Sacraments, and is guided by the Holy Ghost to all truth and holiness.

Q How else prove you her Sanctity?

A. Because *Christ* gave himself for his Church, that he might Sanctifie her, cleansing her by the laver of water in the Word, that he might present her to himself a Glorious Church not having spot or wrinkle, but that she might be Holy and unspotted. Ephes. 5. 26, 27.

Q Notwithstanding the Sanctity of the Catholick Church, are not some Catholicks as wicked as any Protestants?

A. Yes verily, and more wicked; for, where Sanctity is less, there Sacrilege cannot be so great: No man could damn his whole posterity, but he that had Original Justice to lose; nor any man betray *Christ*, but he that had Eaten of this Table. Protestants have not so Holy a Faith, such Holy Sacraments, nor so holy a Church to abuse, as Catholicks have; and therefore no wonder, if some Catholicks be worse than any Protestants; yet Catholicks have some Saints, but Protestants none.

Q Is the Church Infallible?

A. She is, and therefore is to be believed, and all Men may rest securely on her Judgment.

Q How prove you that?

A. First,

A. First, because *She is the Pillar and Ground of Truth*, 1 Tim. 3. 15.

Secondly, Out of St. Math. 16. 18. where *Christ* sayes, *upon this Rock will I Build my Church, and the Gates of Hell shall not prevail against Her.*

Thirdly, Out of St. John 14. 26. But *the Paraclete* (says he) *the Holy Ghost shall teach you all things whatsoever I shall say to you:* And 13. 16. *But when the Spirit of Truth comes, he shall teach you all Truth.*

Q. How declare you, that the Definitions of a Council perfectly Oecumenical, that is, a General Council, approved by the Pope, are infallible in Matters of Faith?

A. Because such a Council is the Church Representative, and has the same Infallibility that the Church spread over the whole World has.

Q. What other Reason have you?

A. Because the Definitions of such a Council are the Dictates of the Holy Ghost, according to that of the Apostles, defining in Council, *It has seemed good to the Holy Ghost, and to us*, Acts 15. 28.

Q. What think you then of such as accuse the Church of Errors in Faith, and of Idolatry?

A. Truly I think them to be *Hereticks* or *Infidels*: for our Lord sayes, *He that will not hear the Church, let him be unto thee*

thee as a Heathen and a Publican, St. Matth.
18. 17.

Q. Is not the Church at least too severe in her Censures and Excommunications against *Sectaries*?

A. No, she is very reasonable and charitable in them; for vicious, passionate, and self-interested Men are sometimes brought to Reason, for fear of Punishment, and are worthily forced to their own Good, when no Authority ordained by *Christ*, is able to perswade them to it.

Q. What understand you by the Word *Catholick*, or by the Universality of the Church?

A. I understand the Church is Universal; both for time and place.

Q. How for time?

A. Because she has been from *Christ* to this time, and shall be from hence to the end of the World.

Q. How prove you that?

A. Out of St. Matth. 28. 20. *Going therefore (says our Lord) teach ye all Nations, Sec. and behold I am with you all dayes, even to the consummation of the World.*

Q. What mean you by *Universality of place*?

A. I mean, that the Church shall be spread over all Nations.

Q. How prove you that?

A. I Out

A. 1. Out of St. *Matth.* above-cited ;
Teach ye all Nations.

2. Out of *Psal.* 85. 8. *All Nations whatsoever thou hast made shall come and adore before thee, O Lord.*

3. Out of *Apoc.* 7. 9. where we read, that the Church shall be gathered out of all Nations, Peoples, Tribes, and Tongues.

Q. Why do we call the Church, the Roman Church ?

A. Because since the Translation of St. *Peters Chair* from *Antioch* to *Rome*, the particular Roman Church has been Head of all the Churches, and to her the *Primacy* has been affixed.

Q. What is the Rule of Faith by which the Church conserves her *Infallibility* ?

A. *Apostolical Traditions*, or Receipt of Doctrine by Hand to Hand from *Christ* and his Apostles.

Q. How prove you that ?

A. Out of *Rom.* 16. 17. *Therefore I beseech you Brethren (says St. Paul) mark them which make Dissentions and Scandals, contrary to the Doctrine which you have learned, and avoid them ; for such do not serve Christ our Lord.*

Q. What other Proof have you ?

A. Out of St. Paul, saying, *But altho' we, or an Angel from Heaven Evangelize to you, besides that which we have Evan-*

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gelized to you, be he Anathema; or besides that you have received, be he Anathema, Gal. 1. 8, 9.

Q. Can the Church Err in Faith, standing to this Rule, and admitting nothing for Faith, but what is consented by the whole Church to have been so received?

A. She cannot; otherwise the whole Church must either conspire in a notorious lye to Damn herself and her posterity, or else she must be ignorant what hath been taught her for Faith by the Church of the precedent Age, which are both grand impossibilities.

Q. How prove you these to be impossibilities by Nature?

A. By the constancy and immutability, of contingent Causes, whose *particulars* may be defective, but the *Universals* cannot.

Q. Explain that a little.

A. Because one man, or two, or three may be born but with one arm, or one eye only, through defect of their particular causes, but that all Nature should fail at once, and all Men be so Born, is totally impossible in Nature: In like manner one Man or two may conspire in palpable Lyes, to Damn themselves and their Posterity, or be deceived in what has been taught them for Faith from their very Cradles,

dles, but that the whole Church should so far swerve from the Nature of Man, (which is Reason) to conspire in such a Lye, or be so mistaken, is as impossible in Nature, as it is for Men to be no Men.

Q. May not some Errors have been received for Faith, and crept insensibly over the whole Church, no Man perceiving or taking notice of them?

A. No; that is as impossible as that the Plague or burning Feaver should infect or spread it self over a whole Kingdom for many years, no Man perceiving it, or seeking to prevent it: For nothing causes greater notice to be taken, than any publick or notorious change in Matters of Religion.

Q. May not the power of temporal Princes, or the over-prevalency of humane Wit and Reason, have introduced Errors into the Church?

A. Neither is that possible, seeing we are not regulated in things which are of Faith, either by power or any strength of Reason, but by the Rule of *Apostolical Traditions*, and by inquiring of the whole Church of every Age, what has been taught by our fore-Fathers from *Christ* and his *Apostles*.

Q. Was not the *Millenary Heresie* an *Apostolical Tradition*.

A. No, it was not; for there is no assurance

surance or consent, among those who write of it; that it was ever Preached or Delivered by the Apostles.

Q. Did not *St. Austin* and *Innocentius* with their Councils, hold the Communion of Children, a thing necessary to their Salvation?

A. They did not (speak of Sacramental Communion, as is evident to all who have read their Works, but of the effect of it, that is, of their Incorporation into the Mystical Body of *Christ*, which is made in Baptism, and this only they affirmed to be necessary to their Salvation.

Q. At least do not *Hereticks* say and averr, that the Church has Apostatized and Erred in Faith?

A. They do indeed, but it will not serve their turn barely to say it, unless they were able also to prove it (which they neither are, nor will be) by Evident, and Undeniable Proofs.

Q. How prove you that?

A. First, because the presumption and possession of her Integrity and Infallibility is on the Churches side; and therefore ought not to be yielded up, without clear evidence of her prevarication.

2. Because, he that accuses his Neighbours Wife of Adultery, without convincing proofs thereof, is not to be harkned unto,

unto , but to be hated of all good men ,
as a most infamous slanderer ? Much more
ought they , who shall accuse the Church,
the Spouse of *Christ* , of Errors and Aposta-
cy , unless their proofs be evident and un-
deniable , to be detested , as blasphemous
Hereticks.

3. Because if less than manifest and con-
vincing evidence be sufficient to prove mat-
ters of this high nature , it is not possible
but every false Tongue shall set dissention
betwixt Man and Wife , and stir up the
most Faithful Subjects in the World to a
Rebellion against their Princes both Spi-
ritual and Temporal.

Q. What other reason have you yet,
why the Church and Law of *Christ* may
not fail , and be utterly extinguished ;

A. Because the causes of Religion (to
wit, the hope of Good and fear of Evil from
God) are Universal and necessary, alwayes
knocking at Mens Hearts , and putting
them in mind of some God or other, and
therefore must needs have perpetual and
necessary effects , which , in such as are
convinced that *Christ* is God , can be no
other than the Faith , Hope , and Love of
Christ , and the observance of his Law ,
and that for ever , speaking of the whole
Church , although particular men may err
and fall away.

Q. What

Q. What is it for the Church to be *Apostolical*?

A. To have been begun and propagated by the Apostles; and to have a succession of Pastors and Doctrine from them.

Q. What means, *The Communion of Saints*?

A. It means, First, that the Faithful do all Communicate in the same Faith and Sacraments, in the same Sacrifice, and also in the Merits of one another.

Q. How prove you that?

A. Out of 1 Cor. 12. 26. *And if one Member suffer any thing, all the Members suffer with it; or if one Member do Glory, all the Members rejoyce with it. You are the Body of Christ, and Members of a Member.*

Secondly, It means, that the Faithful on Earth, Communicate with the Angels and Saints in Heaven; we by praising and praying to them, they by praying for us.

Q. How prove you this Communion?

A. Out of St. Luke 15. 10. *There is joy before the Angels of God, upon one Sinner that does Penance.*

Q. How prove you, that the Saints have any power to do us good?

A. Out of Apoc. 2. 26, 27. where Christ has promised them power of us; To him (says he) *that shall overcome, and keep my*

my Works unto the end, to him will I give power over Nations, and he shall Rule them with an Iron Rod.

Q. How prove you that it is lawful to pray to Angels?

A. Out of Apoc. 1. 4. where St. John did it: Grace (says he) to you, and Peace, from Him that Is, that Was, and that shall come, and from the seven Spirits which are in the sight of His Throne.

Q. What other Proof have you?

A. Out of the Apoc. 8. 4. where we read, that they present the Churches Prayers to God; The smoak of the Incense of the Prayers of the Saints, ascended from the Hand of the Angel before God.

Q. How prove you that we may pray to Saints?

A. Out of Genesis 48. 16. where Jacob Taught his Children to do it, saying, And let my Name be invocated upon them, the Names also of my Fathers Abraham and Isaac.

Q. How prove you, that they pray for us?

A. Out of the Apoc. 5. 8. The four and twenty Elders fell down before the Lamb, having every one Harps, and Viols full of Odours, which are the Prayers of the Saints.

Q. Is it no Dishonour to God, for us to pray to Saints, to pray for us?

A. No

A. No it is not, nor yet to beg it of Men; for St. Paul did it, *We hope* (says he) *that God will deliver us, you also helping in Prayer for us.* 2 Cor. 1. 11.

The tenth Article.

Q. **W**Hat is the tenth Article?

A. *The forgiveness of Sins.*

Q. What understand you by this?

A. I understand, that God is both able and willing, to forgive us our Sins, if we be heartily sorry for them, and confess them; and has given power to his Church to remit them by *Baptism* and *Penance*.

Q. How prove you that?

A. Out of St. *Matth.* 9. 8. where it is recorded by the Holy Ghost, *That the multitude glorified God, who had given such power unto Men, as to forgive Sins, (Christ having before proved the said power by a Miracle)* v. 6, 7.

Q. Is any Sin so great, that God cannot forgive it?

A. No; there is not; for his Mercy is far above our Malice.

Q. Can any one Mortal Sin be remitted without the rest?

A. It cannot; because the Remission of Mortal Sin, is a renewing of Friendship with God

God by his Grace, which can never be effected so long as there remains in us any one Mortal Sin.

Q. Can we have absolute certainty that our Sins are forgiven us?

A. Without special Revelation we cannot, *I am not guilty in Conscience* (says St. Paul) *of anything, but herein I am not justified*, 1 Cor. 4. 4.

Q. What other proof have you?

A. Because a Man knows not whether he be worthy of love or hatred, Eccles. 9. 1.

Q. Can we be certain of our final perseverance?

A. Not without special Revelation; and therefore St. Paul said, *I chastise my Body, and bring it into subjection, lest when I Preach to others, I my self become a Reprobate*, 1 Cor. 9. 27. And Phil. 2. 12. he exhorts, saying, *With fear and trembling work out your Salvation.*

Q. How then shall we have Peace of Conscience?

A. Because we may have moral certainty, and a most lively hope that our Sins are forgiven us by the due use of the Sacraments, which is enough for our said Peace.

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The eleventh Article.

Q. What is the eleventh Article?

A. *The Resurrection of the Flesh.*

Q. What means this Article?

A. It means, that these very Bodies in which we now live, shall at the Day of Judgment be all raised up from Death to Life.

Q. By what means shall this be done?

A. By the omnipotent command of God, and the Ministry of Angels.

Q. How prove you that?

A. Out of *1 Thes. 4. 16.* For our Lord in Commandment, and in the Voice of an Arch-Angel, and in the Trumpet of God will descend from Heaven; and the Dead that are in Christ shall rise again first.

Q. Shall the same Bodies rise again?

A. The same in substance, tho' different in qualities.

Q. How prove you that?

A. Out of *Job 19. 23, 26, 27.* For I know that my Redeemer lives, and in the last day I shall rise out of the Earth, and shall be compassed again with my Skin, and in my Flesh I shall see God, whom I my self shall see; and mine Eyes shall behold, and not another.

Q. What

Q. What shall be the qualities and dow-
ries of a glorified Body?

A. *Impassibility, Agility, Clarity, Sub-
tility.*

Q. How prove you its Impassibility, or
Incorruptibility?

A. Out of 1 Cor. 15. 53. *For this corrup-
tible must do on incorruption; and this mor-
tal do on immortality.*

Q. How prove you its Agility?

A. Out of the same Chapter, v. 43, 44.
*It is sown in Infirmitie, it shall rise in
Power, it is sown a natural Body, but it
shall rise a spiritual Body, (that is in mo-
tion and some operation equal to a Spirit,)*
which also proves its Subtility.

Q. How prove you its Clarity?

A. Out of the same ch. v. 42. *For Star
(says he) differs from Star in Glory, so al-
so the Resurrection of the Dead. And v. 43.
It is sown in Dishonour, it shall rise in
Glory.*

Q. In what space of time shall the Dead
rise, and the Elect be thus changed?

A. *In a moment, in the twinkling of an
Eye, 1 Cor. 15. 51, 52.*

Q. At what Age and Stature shall Men
rise?

A. At perfect Age, which is thirty three,
and in that Stature which they should have
had at perfect Age, without deformity by
defect or excess,

Q. How prove you that?

A. Out of Ephes. 4. 13, 14. *The Church shall last until we all meet into a perfect Man, into the measure of the Age and fullness of Christ.*

Q. What example have you in Nature for the Resurrection?

A. A Grain of Corn, which first rots in the Earth, and then springs up and lives again.

Q. What benefit have we by the knowledge of the Resurrection?

A. It emboldens us to suffer Persecution and Death itself in hope of future Glory, according to that of St. Paul; *For the sufferings of these times are not condign to that future Glory which shall be revealed in us, Rom. 8. 18.*

The twelfth Article.

Q. **W**hat is the twelfth Article?

A. *And Life everlasting.*

Q. Why is this the last Article?

A. Because everlasting Life is the last end of Man, and the last reward we expect by Faith.

Q. What understand you by this Article?

A. I understand, that such as keep the Commandments, and Dye in state of Grace, shall

shall live with God in blifs for ever.

Q. How prove you, that keeping the Commandments is of necessity for the obtaining it?

A. Out of St. *Matth.* 19. 17. where *Christ* said to the young Man, asking what he should do to obtain it; *If thou wilt enter into Life, keep the Commandments.*

Q. Is everlasting Life given as a reward of our good Works?

A. It is, according to *Rom.* 2. 6, 7. *God will render to every one according to his Works, to them truly that according to Patience in good Works seek Glory and Honour, and Incorruption, Life everlasting, &c.*

Q. Were all Men created for everlasting Life?

A. They were; for God would have all Men to be saved, *1 Tim.* 1. 4. *He wills not the Death of any Sinner, but rather that he be converted and live.*

Q. Why then are many damned?

A. By reason of their own wilful Transgression of God's Law, and final Impenitence.

Q. How prove you, that a Man is the free cause of his own Sin and Damnation?

A. First, out of *Job* 24. 23. *God (says he) has given him place for Penance, but he abuses it unto Pride.*

Secondly, Out of *Hos.* 13. 9. *Thy per-*

dition is from thyself, O Israel, in me only is thy aid.

Thirdly, Out of Rom. 2. 4. The benignity of God calls thee to Repentance, but thou beapest to thyself Wrath and Indignation, according to thy own impenitent Heart.

Q. In what consists everlasting Life?

A. In the clear vision and fruition of God, according to that of our Saviour in St. John 17. 3. This is the Life everlasting, that they know thee the only true God, and whom thou hast sent Jesus Christ.

Q. Shall we see nothing else in Heaven but God?

A. Yes; all the Attributes and Processions of God, and in him also, as in a Mirrour or Looking Glass, the Natures and Perfections of all Creatures; for he contains all things in himself in a most eminent manner.

Q. How prove you that?

A. Out of the Apostle, saying, From whom all Things, by whom all Things, and in whom all Things, Rom. 11. v. last.

Q. What effect will follow out of the clear vision and fruition of God?

A. Divine Love, stedfast Possession, and ineffable Joy; and out of that, Praise, Jubilation, and Thanksgiving for ever.

Q. What means the Word, Amen.

A. It means, that the whole Creed is

Divine Truth, and therefore we must heartily assent to it.

CHAP. V.

Hope and Prayer explicated.

Q. **W**hat is Hope?

A. It is a Vertue infused by God into the Soul, by which we have a confident expectation of Glory, to be obtained by the Grace and Merits of *Christ*, and our own Merits, proceeding from his Grace.

Q. On what is that confidence chiefly grounded?

A. On the Merits and Promises of *Christ*, who has promised Glory to such as hope in him and do his Works, as also Grace, whereby they do them.

Q. Are our good Works then Meritorious of a Reward of Glory?

A. As proceeding from the Grace of *Christ*, and built upon his Promises, they are.

Q. How prove you that?

A. First, Out of St. Mark 9. 41. For whosoever shall give you to Drink a Cup of Water in my Name; because you are Christs.

Amen,

Amen, I say to you, he shall not lose his reward.

Secondly, Out of 1 Cor. 3. 9. *And every one shall receive his own reward, according to his own Labour; for we are Gods coadjutors.*

Thirdly, Out of St. Matth. 5. 11. *Blessed are ye (says our Lord) when they shall revile and persecute you; for very great is your reward in Heaven.*

Q. Is it lawful for us to do good Works in hope of a reward?

A. Not only lawful, but laudable, according to that, *I have inclined my Heart to do thy justifications for ever, for a reward, Psal. 118. 112.*

Q. What other Proof have you?

A. Out of 1 John 3. 22. *Whatsoever (says he) we shall ask of God, we shall receive of him, because we keep his Commandments, and do those things that are pleasing before him.*

Q. How declare you the necessity of Hope?

A. Because it produces in us Obedience to the Law of God, as also a willingness to suffer for his sake, and final perseverance.

Q. How prove you that?

A. Out of Job 13. 15. *Altho' he kill me, yet will I hope in him.* And, Psal. 55. 5.

In God have I hoped, I will not fear what
Flesh can do unto me.

Q. Is *Hope* available to the remission of
Sins?

A. It is; according to the *Psalmist*; *Him*
that hopes in our Lord mercy shall incom-
pass, *Psal.* 31. 10. And, *Our Lord is well*
pleased in them that hope and trust in his
Mercy, *Psal.* 146. 11.

Q. What other good does *Hope*?

A. It moves us to devout and humble
Prayer.

Q. What is *Prayer*?

A. It is a lifting up the mind to God, by
which we beg for good Things, and to be
freed from Evils, or by which we bless and
praise God.

Q. What are the Conditions of good
Prayer?

A. That it may be made with Reverence,
Attention, Humility, and Perseverance.

Q. What Vices are opposite to *Hope*?

A. *Despair* and *Presumption*.

Q. What is *Despair*?

A. It is a diffidence in the Power of God,
and Merits of *Christ*, as if they were not
of force enough to save us.

Q. What is *Presumption*?

A. It is a foolish and desperate confidence
of Salvation, without endeavouring to live
well, or keep the Commandments.

Q. How is Despair the cause of Sin?

A. Because despairing Men are wont to say ; *If I shall be Damned , I shall be Damned ;* and so use no endeavour to do Good , or avoid Evil.

Q. How is Presumption the cause of Sin?

A. Because presumptuous Men use to say , *God is Merciful , and will forgive our Sins , how great soever , and at what time soever we do Penance ;* and out of this take liberty to Sin.

Q. How must our Hope be ballanced betwixt these two extreams?

A. By filial fear , and an humble distrust of our own Works , as they are ours.

Q. Is Prayer good against both these?

A. It is , according to that of St. Luke 22. 40. *Pray ye , that so ye may not fall into Temptation.*

Q. For what else avails Prayer?

A. For the avoiding all Evils , and the obtaining all Benefits.

Q. How prove you that?

A. Out of St. John 16. 23. *Whatsoever (sayes our Saytour) ye shall ask my Father in my Name , he will give it you ;* and St. Luke 11. *Ask and it shall be given you , &c.*

Q. Is it lawful to Pray in an unknown Tongue?

A. It is , for he that speaks in a Tongue
(un-

(unknown) speaks not to Men , but to God , 1 Cor. 14. 2. And a Petition has the same force , if it be understood by him that is Petitioned , whether the Petitioner understand it or not.

Q. What other Proof have you ?

A. Out of the same ch. v. 16. 17. where St. Paul says , *But if thou blest in Spirit , (that is , in a Tongue unknown) be that supplyeth the place of the Vulgar , how shalt he say Amen , &c. thou indeed givest thanks well , but the other is not edified ; you see in it self the thing is good , for he gives thanks well.*

Q. What means the Apostle , when he exhorts us to pray always , 1 Thes. ch. 5 ?

A. He means we should daily spend some time in Prayer , according to St. James 5. 16. *Pray for one another that you may be Saved ; for the continual Prayer of a just Man avails much.*

Q. Is it possible to pray always ?

A. In some sense it is ; namely , by offering up all our Actions to God's Honour.

Q. In what place is Prayer best ?

A. In Churches : : because those are places Consecrated and Deputed to Prayer , and there our Prayers are Elevated by the peculiar Presence of God , and his special assistance besought by the Churches Officers :

in the Consecration of those places.

Q. How prove you that?

A. Out of St. Matth. 18. 20. *Where there be two or three gathered together in my Name (sayes our Lord) there I am in the midst of them.*

Q. How prove you, that material Churches are of Gods appointment?

A. First, because God commanded Solomon to Build him a Temple, and Dedicate it to his Service, 2 Paral. 7. 19.

Secondly, Out of St. Luke 19. 45, 46. where Christ calls the material Temple, his House, casting the Buyers and Sellers out of it, *My House (says he) is the House of Prayer, but ye have made it a Den of Thieves.*

Thirdly, Out of St. Luke 18. 10, 14. where the Publican ascended to the Temple to Pray, and descended into his House justified.

Q. How do you prove it lawful to Dedicate or Consecrate material Temples?

A. Out of 2 Paral. above-cited, c. 7. and out of St. John 10. 22. where it is recorded, that Christ himself kept the Dedication of the Temple in Jerusalem, Instituted by Judas Machabeus, Mac. 4. 56, 59.

Q. How do you prove it lawful to Adorn Churches with Tapestry, Pictures, and the like?

A. Out

A. Out of St. Mark 14. 15. where Christ commanded his last Supper to be prepar'd in a great Chamber Adorn'd.

Q. What other proof have you for the order and number of the Canonical Hours?

A. For Matins, Lauds, and Prime, that of the 53. Psal. Early in the Morning will I stand up to thee, early in the Morning will thou hear my Voice.

Q. What for the Third, Sixth, and Ninth Hour?

A. For the Third, out of Acts 2. 16. At the third Hour the Holy Ghost descended on the Apostles; For the Sixth, out of Acts 10. 9. Peter and John went up into the higher parts to pray about the sixth Hour; and for the Ninth, out of Acts 3. 1. And at the ninth Hour Peter and John went up into the Temple to Pray.

Q. What for the Even-song and Compline?

A. That of the Psalmist, Morning and Evening will I declare the Works of our Lord, Psal. 54. 18. And again, The lifting up of my Hand is as an Evening Sacrifice, Psal. 140. 2.

Q. Is it good to use outward Ceremonies in time of Prayer, as Kneeling, knocking the Breast, and such-like?

A. It is; for they declare the inward reverence and Devotion of the Heart; and Christ

Christ himself Prostrated, when he Prayed in the Garden, St. *Matth.* 26. 39. And the poor *Publican* beat his Breast, and cast down his Eyes in that Prayer by which he Merited to descend Justified, St. *Luke* 18. 13.

Q. Why is the Morning so fit a time for Prayer.

A. To open the Windows of the Soul to the Light of Divine Grace, and offer up the Works of the whole Day to Gods Honour.

Q. Why is the Evening also?

A. To shut the Windows of the Soul against the Darkness of Sin, and the illusions of the Devil; as also to render thanks for all the Benefits of the Day past.

Q. What things ought we to Pray for?

A. For all Good Things both Spiritual and Temporal, and to be free from all Evil; for so our Lord has Taught us by his Prayer,

CHAP. V.

The Pater Noster; or our Lords Prayer expounded.

Q. **W**hat is the *Pater Noster*?

A. It is the most Holy Prayer that ever was.

Q. Who made it?

A. Christ our Lord, the Eternal Wisdom of his Father, St. Matth. 6. 9, 10.

Q. Why did he make it?

A. To Teach us a set Form of Prayer, and how we ought to Pray.

Q. Why did he make it in so short and plain a manner?

A. That all might be capable of it.

Q. What does it contain?

A. All those chief things which we can ask or hope for of God.

Q. How many *Petitions* has it?

A. Seven.

Q. What understand you by those Words which are prefixed to the *Petitions*; *Our Father which art in Heaven*?

A. I understand, that God is our Father
both

both by Creation, and by Adoption, if we be in the State of Grace, and therefore we may confidently come to him, and beg all Blessings of him.

Q. How prove you that?

A. Out of 1 St. John 3. 1. *See what manner of Charity the Father hath given us, that we should be named and be the Sons of God.*

Q. Why do we say, *Our Father*, and not, *My Father*?

A. Because God is the Common Father of all; and all good Christians must Pray for one another, according to that, *The Communion of Saints.*

Q. What understand you by the Words, *Which art in Heaven*?

A. I understand, that God, who fills Heaven and Earth, and is in all Things, Times, and Places, is in Heaven, in a peculiar manner, declaring and manifesting his Glory to the Blessed; and therefore when we Pray, we must lift up our Minds to him, and keep them fixed upon heavenly things.

Q. How prove you that?

A. Out of Jer. 48. 10. *Cursed be he that does the Work of God negligently.*

The first Petition.

Q. **W**Hat is the first Petition?
 A. *Hallowed be thy Name.*

Q. What do we beg by this?

A. That God may be known by the whole World, and that he may be worthily Praised, Served, and Honoured by all his Creatures, which cannot be effected, but by his Grace.

Q. Who are those that say this Petition ill?

A. Such as Dishonour the Name of God, by Blaspheming, Swearing, Lying, Cursing, and scurrilous Discourses.

The second Petition.

Q. **W**Hat is the second Petition?
 A. *Thy Kingdom come.*

Q. What do we beg of God by this Petition?

A. We beg, that our Miseries and Afflictions in this Life may be ended; and that we may be made Partakers of his joyful and heavenly Kingdom.

Q. What else do we beg?

A. That *Christ* may Reign in us in this Life

Life by Grace, and in the next by Glory, presenting us a Kingdom to his Father.

Q. Who say this Petition ill?

A. Such as are willing Slaves to Sin, and to the Devil.

The third Petition.

Q. **VV**hat is the third Petition?

A. *Thy Will be done in Earth as it is in Heaven?*

Q. What do we beg by this?

A. That God would enable us by his Holy Grace to keep his Commandments, and obey his will in all things.

Q. What mean you by the words, *In Earth as it is in Heaven?*

A. We beg by those, that we may be as ready and willing to do the Will of God on Earth, as the Blessed Saints and Angels are in Heaven.

The fourth Petition.

Q. **VV**hat is the fourth Petition?

A. *Give us this Day our daily Bread.*

Q. What do we beg by this?

A. All

A. All Food and Sustenance for our Souls and Bodies.

Q. What is the Food of the Soul?

A. The *Word of God*, the Holy *Sacraments*, especially the Blessed *Eucharist* and *Divine Grace*.

Q. How prove you, that by this Petition, *Christ* intended the Blessed Bread of the *Eucharist*.

A. Because, altho' we read in St. Luke 11. 3. *Our daily Bread*, in St. Matth. 6. 11. we read, *Our substantial Bread*.

Q. Why is the *Eucharist* called, *Our daily Bread*?

A. Because 'tis daily offer'd for our Sins on the Altar, and we ought daily to receive it, at least in Spirit and Desire.

Q. Who say this Petition ill?

A. Such as are cold and careless in coming to the Sacraments, and in bearing Divine Service or Exhortations; and such as ascribe their temporal Goods and Blessing to their own Industry and Providence, and not to any special Bounty or Gift of God.

The.

The fifth Petition.

Q. **VV**hat is the fifth Petition?

A. *And forgive us our Debts,
as we forgive our Debtors.*

Q. What do we beg by this Petition?

A. That God would Pardon us the Sins of our Life past, as also the Punishments which are due unto them.

Q. Why are Sins and the Penalties of Sin, called Debts?

A. Because they make us Debtors to the Justice of God, whom by Sin we rob of his due Honour.

Q. Why is it added, *As we forgive our Debtors.*

A. To signify, that God will not forgive us, unless we also forgive our Brethren; *If you will not forgive Men, neither will your Father forgive you your offences,* St. Matth. 6. 15.

Q. Who say this Petition ill?

A. Such as bear Malice against their Neighbours, and seek revenge.

The sixth Petition.

Q. **W**Hat is the sixth Petition?

A. *And lead us not into Temptation.*

Q. What do we beg by this?

A. That God would not permit us to be Tempted above our strength.

Q. Does God Tempt any Man to Sin?

A. No; *God is not a Tempter of Evils, he Tempts no Man*, St. Jam. 1. 13.

Q. What other Proof have you?

A. Out of Psal. 5. *Thou art not a God willing Iniquity*: and out of Rom. 9. 14. *Is there Iniquity with God?* No; *God forbid.*

Q. By whom then are we Tempted?

A. By the Devil, *and our own Concupiscence*, St. Jam. 1. 14.

Q. Can a Man live in this World and be free from all Temptations?

A. Morally speaking, he cannot; *for the whole Life of Man on Earth is a Warfare.* Job. 7. 1.

Q. Why then do we pray to be delivered from Temptations?

A. That we may not be overcome or vanquished by them.

Q. Is Temptation of it self a Sin?

A. No;

A. No, not without consent on our part, nay, it is a great occasion of Merit, if we resist it, as we ought.

Q. How prove you that?

A. First, Out of *Apos. 2. 10, 11.* *Be thou Faithful until Death* (says our Lord), *and I will give thee a Crown of Life: he that overcometh shall not be hurt of the second Death.*

Secondly, Because *Christ himself*, who never Sinned, would be Tempted, and the Tempter came unto him, &c. *St. Matth. 4. 3.*

Q. Are we never overcome, but by our own default?

A. Never, according to that answer which was given to *St. Paul*, desiring to be freed from a Temptation, *My Grace is sufficient for thee.*

Q. What other proof have you?

A. Out of *St. Jam. 4. 7.* *Resist the Devil and he will flee from you.*

Q. Who are they that say this Petition ill?

A. Such as seek after occasions of Sin, and wilfully expose themselves unto Temptations.

Q. What are the best Remedies against Temptations.

A. To have recourse by humble Prayer to God, and to his Saints, and to such

especially, as have been Tempted in the same kind, to resist them valiantly at the first entrance, and to remember often our last things, *Death, Judgment, Hell, and Heaven.*

The seventh Petition.

Q. **W**hat is the seventh Petition?
A. *But deliver us from Evil.*

Q. What do you beg by this Petition?

A. That God would deliver us from all our Evils, both Spiritual and Temporal, especially from the Evils of Sin, past, present, and to come.

Q. Who is the Author of all Evil of Sin?

A. The Devil; for Sin in God there is none, 1 St. John 3: 5.

Q. What other proof have you?

A. Out of Wisdom 14. 9. *Hateful to God is the Impious Man and his Impiety.*

Q. Who say this Petition ill?

A. They who commit their Evils before God, and multiply their Sins without remorse.

CHAP. VI.

The Haile Mary, or Angelical Salutation Expounded.

Q. **VV**hat is the *Haile Mary*?

A. It is a most Honourable Salutation of the Blessed *Virgin Mary*, and a Prayer unto her.

Q. How do you prove it lawful to Honour Her?

A. Out of St. Luke 1. 48. where (by Inspiration from God) she Prophefied, saying, *All Generations shall call me Blessed.*

Q. How many Parts has the *Haile Mary*.

A. It has three Parts.

Q. What is the *First Part*?

A. *Haile Mary full of Grace, our Lord is with thee.*

Q. Who made this Part?

A. The *Holy Ghost*, tho' it was delivered by the Angel *Gabriel*, St. Luke 1. 29.

Q. What signifies the Word, *Haile*?

A. It signifies, *Rejoyce*, or be Glad, O Mother of God.

Q. Why

Q. Why do we invite her by this Prayer to Rejoyce?

A. Because it renews the Memory of her Blessed Son's Conception, which is an infinite cause of Joy to her, and the whole Court of Heaven.

Q. What signifies the word *Mary*?

A. It signifies, *Star of the Sea*.

Q. Why is she properly called, *Star of the Sea*?

A. Because she shines to us by her exemplar Vertues in this *Sea* of Miseries, like a most Glorious *Star*.

Q. What mean you by the words, *Full of Grace*?

A. I mean, that the Blessed Virgin had a special fulness and prerogative of Grace, for the Conception of her Son.

Q. What means, *Our Lord is with thee*?

A. It means, that the whole Trinity was with her at that time in a particular manner.

Q. How declare you that?

A. Because the Father was with her, as with his Spouse; the Son, as with his Mother; the Holy Ghost was with her, as with his choicest Tabernacle.

Q. Are they now also with her?

A. They are in Glory, and will be so for all Eternity.

The second part of the Haile Mary.

Q. **VV**hat is the second part of it?
 A. *Blessed art thou amongst
 Woman, Blessed is the Fruit of thy Womb*
JESUS.

Q. Who made this Part?

A. These words, *Blessed art thou amongst
 Women*, were first delivered by the Angel;
 and after with the rest, uttered by St. E-
 lizabeth, being inspired by the Holy Ghost,
 St. Luke 1. 28, 42.

Q. What understand you by, *Blessed
 art thou amongst Women*?

A. I understand, she alone was chosen
 out among all Women, to be the Mother
 of God, and therefore ought to be Blessed
 and praised by all Women.

Q. Why by Married Women?

A. Because their Children are made the
 Sons of God by the Nativity and Merits of her
 Son, for whom she daily also begs Blessings.

Q. Why by Virgins?

A. Because she is their Queen, and
 Chiefest Patronness, and obtains for them
 of her Son JESUS, the Gift of Chastity.

Q. Why by Widdows?

A. Because she is their best Example and

Ad.

Advocate to their Spouse, her Son.

Q. What means, *Blessed is the Fruit of thy Womb, Jesus?*

A. It means, that *Jesus* is her true and natural Son, and in him she is the Author of all our Blessings, and to be Blessed both by Men and Angels.

Q. Why are the *Catholicks* such great Honourers of the Name, *Jesus*.

A. Because it is a Name above all Names, as you have heard in the Creed; and as *St. Paul* exhorts, saying, *All whatsoever ye do in Word or Work, do all in the Name of our Lord Jesus Christ, giving thanks to God the Father by him, Col. 3. 17.*

The third part of the Haile Mary.

Q. **W**hat is the third part of the *Haile Mary?*

A. *Holy Mary Mother of God, pray for us Sinners, now, and at the Hour of our Death. Amen.*

Q. Who made this Part?

A. The *Holy Catholick Church*, in the Council of *Ephesus*, the Year of our Lord 431. *Pope Celestine* presiding against *Nestor* the Heretick, who denyed our Blessed Lady to be the Mother of God, and would have

her only called the Mother of *Christ*. See *Baronius*, Tom. 5. An. 431.

Q. What means, *pray for us Sinners now?*

A. It means, that we need Divine assistance every moment.

Q. What means, *And at the Hour of our Death?*

A. It means, that we then especially shall need the Aid of Blessed *Mary* and her Son *Jesus*, and therefore do now daily beg it: The word, *Amen*, signifies, *let it be done*, or, *so be it.*

C H A P. VII.

Charity expounded.

Q. **W**hat is *Charity*?

A. It is the Gift of God, or a supernatural quality infused by God into the Soul of Man, by which we love God above all things, and our Neighbour, as ourselves.

Q. Why is it called, *supernatural*?

A. Because it is not in the Power of Nature to obtain, but by the special Grace and Gift of God.

Q. Is

Q. Is Charity imputed, as Protestants would have it, or is it a quality truly inherent in the Soul?

A. It is truly inherent in the Soul, as Wisdom is inherent in a Soul that is Wise, and Love in a Soul that Loves.

Q. How prove you that?

A. First, Out of Rom. 5. 5. *The Charity of God which is poured forth in our Hearts by the Holy Ghost which is given us.*

2. Out of Dan. 6. 22, *Before him (i. e. God) Justice has been found in me.*

3. Out of Ephes. 3. 17, 18. where St. Paul prays for his Brethren, that *Christ may dwell in their Hearts by Faith, rooted and founded in Charity.*

Q. What is it to love God above all things?

A. To be willing to lose all things, rather than the Grace and Love of God, by Mortal Sin.

Q. Who have this Love?

A. They who keep the Commandments of God, according to that, *This is the Charity of God, that we keep his Commandments, and his Commandments are not heavy, 1 St. John 5. 3.*

Q. Has not he Charity then, that breaks any of the Commandments?

A. He has not, for he that says; he knows God, and does not keep his Commandments, is a Liar, and the Truth is not in him, 1 St. John 2. 4.

Q. What

Q. What is it to *Love our Neighbour as ourselves*?

A. To wish him as much good as we wish ourselves, and to do him no wrong.

Q. Who is our Neighbour?

A. All Men, Women, and Children, and especially *Catholicks*.

Q. Why so?

A. Because they are the Images of God, and Redeemed with the Blood of *Christ*.

Q. Why especially *Catholicks*?

A. Because they are all Members of the Mystical Body of **CHRIST**, which is the Church.

Q. Whence arises the Obligation of *loving our Neighbour*?

A. Because God has commanded it; and if one shall say, *I love God*, and hates his Brother, he is a Liar, 1 St. John 4. 20.

Q. Are we not also bound to love our Enemies?

A. We are; according to that, *It was said of Old, Thou shalt not Kill: But I say unto you, love your Enemies*, St. Matth. 5. 44.

Q. What kind of Love are we bound to shew to our Enemies?

A. We are bound to use a civil Carriage towards them, to Pray for them in general, and to be in preparation of Mind to do any Charitable Office for them, when

when their extream or moral necessity shall require it.

Q. what is the highest Act of *Charity*?

A. To give our Life for Gods Honour, or the Salvation of our Neighbour.

Q. Why is *Charity* the greatest and most excellent of Vertues?

A. Because it is the Life of all the rest, *Faith without Works is Dead*, St. Jam. 2. 26.

Q. What state of Life do you conceive to be of greatest Perfection?

A. That which of its own Nature and proper Institution obliges to the highest and greatest *Charity*; for *Charity* is *Perfection*; and such is the state not only of *Bishops*, but also (as many probably think) of *Pastors*, who have the charge of Souls.

Q. How prove you that?

A. Out of St. John 15. 13. *Greater Charity than this no Man has, that a Man yield his Life for his Friends*; which is the proper Obligation of every Parish Priest, according to that, *The good Pastors gives his Life for his Sheep*, St. John 10. 11.

Q. How prove you the necessity of *Charity*.

A. Out of 1 St. John 4. v. 16. *He that remains in Charity, remains in God, and God in him*: and Chap. 3. v. 14. *He that Loves not, remains in Death*.

Q. What are the effects of Charity?

A. It remits all Sin, *Charity covers a multitude of Sins*, Jam. 5. 20. and gives spiritual Life to the Soul. *In this we know that we are translated from Death to Life, because we love the Brethren*, 1 St. John 3. v. 14.

CHAP. VIII.

Of the Commandments in general.

Q. **W**Hat is the principal aim or end of the Commandments?

A. To teach us the will and pleasure of the Eternal God, or the love of God and our Neighbour, *He that loveth his Neighbour hath fulfilled the Law*, Rom. 13. 8.

Q. Why are the Commandments (excepting the determination of the Sabbath-day) called the *Commandments of the Law of Nature*?

A. Because God wrote them in the Heart of Man at his Creation, being the very Dictates of Natural Reason.

Q. When

Q. When did he renew them in the written Law?

A. When he gave them to *Moses* on Mount *Sinai* in *Thunder* and *Lightning*, written in two Tables of *Stone*, *Exod. 20.*

Q. Why in *Thunder* and *Lightning*?

A. To move us to a careful observance of them.

Q. Are all men bound to know the *Commandments*?

A. For the Substance of them they are; because they are the rule of our whole life and actions.

Q. How do you prove them to be only *Ten*?

A. Out of *Deut. 4. 13.* He shewed us his Covenant which he commanded you to do, and the ten words which he wrote in the two Tables of stone.

Q. By what kind of sins are the *Commandments* broken?

A. By *Mortal sins* only; for *Venial sins* are not contrary to the end of the *Commandments*, which is *Charity*, and therefore not against (properly speaking) but beside the *Commandments*.

Q. How declare you that?

A. Because a *Venial sin*, for example, an idle Word, an officious or jesting Lye which hurts no Body, the Theft of a Pin, or an Apple, is not of weight enough to

break *Charity* betwixt Man and Man, much less betwixt God and Man.

Q. Is it possible for us to keep all the *Commandments*?

A. Not only possible, but necessary and easie, by the assistance of Gods Grace.

Q. How declare you that?

A. Because God is no Tyrant to command impossibilities under pain of eternal Damnation, as he does the keeping his *Commandments*.

Q. How prove you that?

A. First, Out of *Exod.* 20. 34. and *Dent.* 27. 31. where he often commands them to be kept, threatening grievous Punishments to such as break them.

Secondly, Out of *St. Matth.* 5. 19. *He therefore that shall break one of these least Commandments, and teach Men so to do, shall be called least in the Kingdom of Heaven: but he that shall do and teach them, shall be called great in the Kingdom of Heaven.*

Thirdly, Out of *St. Matth.* 11. 29, 30. *Take up my Yoke upon you, (sayes our Lord) for my Yoke is sweet, and my Burthen light. And again, 1 St. John* 5. 3. *His Commandments are not heavy.*

Q. Has God ever promised to inable Men to keep them?

A. He

A. He has, and also actually to make them keep and do them.

Q. How prove you that?

A. Out of Ezek. 36. 27. *I will put my Spirit in the middle of you, (says our Lord) and I will make that ye walk in my Precepts, and keep my Judgments, and do them.*

And again, Chap 37. v. 24. *They shall be my People, and I will be their God, there shall be one Pastor of them all, they shall walk in my Judgments, and keep my Commandments, and do them.*

Q. How do you prove that any have kept them?

A. Out of St. Luke 1. 6. *Zachary and Elizabeth were both just before God, walking in all the Commandments and Justifications of our Lord, without reproof.*

Q. How prove you the keeping of them to be necessary to Salvation?

A. First, Out of St. Matth. 19. 17. *If thou wilt enter into Life (says our Lord) keep the Commandments.*

Secondly, Out of St. Luke 19. 25, 28. where, when the Lawyer had asked what he should do to possess everlasting Life, and had repeated the Sum of the Commandments, *Christ answered him, saying, Do this, and thou shalt Live.*

Thirdly, Out of Rom. 2. 13. *Not Hearers of,*

of the Law are just with God, but Doers of the Law shall be justified.

Of the Commandments in particular.

The First Commandment expounded.

Q. **W**Hat is the First Commandment?
A. I am the Lord thy GOD, who brought thee out of the Land of Egypt, and out of the House of Bondage. Thou shalt not have strange Gods before me. Thou shalt not make to thyself a Graven Thing, nor any Similitude that is in Heaven above, or in the Earth below, or of things that are in the Waters under the Earth; Thou shalt not Adore nor Worship them; I am the Lord thy God, strong and jealous, visiting the Sins of the Fathers upon their Children to the Third and Fourth Generation of them that hate me; And shewing Mercy to thousands of those that love me and keep my Commandments.

Q. What

Q. What are we commanded by this Precept?

A. To serve, love, adore and worship one only true, living, and eternal God, and no more.

Q. What are we forbidden by this Precept?

A. To worship any Creature for a God, or give it the Honour which is due to God.

Q. What is the Honour due to God?

A. Supream and Sovereign Honour, which is called by Divines, *Latria*, by which we Honour him as the Great Master of Life and Death, as our Creator, Redeemer, Conserver, and Last End.

Q. How do Men Sin against this Commandment?

A. By worshipping *Idols* and false Gods; by erring or doubting in Faith; by Superstitions and Witchcraft.

Q. How else?

A. By communicating with *Infidels*, or *Hereticks*, by believing Dreams, &c.

Q. How do you prove it a great Sin to go to Church with *Hereticks*?

A. Because, by so doing we outwardly deny our Faith, and profess their false Faith, at least in our Countrey, where going to CHURCH is, by the Laws
of

of the Land, made a distinctive sign betwixt them and us.

Q. What Scripture have you against it?

A. Out of St. Luke 17. 23, 24. where Christ forbids it, saying, *And they shall say to you, Lo, here Christ, Lo, there Christ; go ye not, neither do ye follow them.*

Q. What other proof have you?

A. Out of Titus 3. 10, 11. *A Man that is an Heretick avoid, knowing that he that is such an one, is subverted, and Sins.*

Q. How prove you it unlawful to go to Witches, and Fortune-tellers?

A. Out of Deut. 18. 10, 11. *There shall not be found among you any one that makes his Son or his Daughter to pass through the Fire, or that uses Divination, or an Observer of Times, or Enchanter, or Witch, or a Charmer, or a Wizzard, or Necromancer, &c. For all these things our Lord abhors.*

Q. What understand you by those words, *Thou shalt not make to thyself any Graven Thing, &c. Thou shalt not Adore them, &c?*

A. I understand, that we must not make Idols nor Images, nor any Graven Thing whatsoever, to Adore it as a God, or with Gods Honour.

Q. Why are not these Words expressed at length in many of our short Catechisms?

A. Be.

A. Because they are sufficiently included in the preceding words, *Thou shalt not have strange (or other) Gods before me.*

Q. How declare you that?

A. Because, if we must have no other, but one only true God, who Created Heaven and Earth, than it is clear to the Reason of every Child, that we must not have many Gods, or any Graven Things for Gods, or Adore any other thing, for God.

Q. Why do *Protestants*, or those of the New Religions, instead of *Graven Thing*, Translate, *Graven Image*?

A. Because, they have a will to corrupt the Text, in hope by so doing to perswade Ignorant People, that *Catholicks* are *Idolaters*, and break the First Commandment, by making and worshipping Holy *Images*.

Q. How do you prove they corrupt the Text?

A. Because the Hebrew word is *Pesel*, which signifies a *Graven Thing*, the Greek word is, *Idolon* an *Idol*, and the Latin is *Sculptile*, a *Graven Thing*; therefore the word *Image*, is a meer corruption.

Q. Is it lawful then to give any Honour to the Images of *Christ*, and his *Saints*?

A. Yes, an inferiour or relative Honour, in as much as they represent unto us heavenly Things, but not Gods Honour, nor yet the Honour due to *Saints*.

Q. How

Q. How prove you that ?

A. Out of *Exod. 25. 18, 19, 22.* where God himself commanded two Cherubins to be made of beaten Gold, and to be set on both sides of the Ark; (before which the People were to pray) and promised, that he would speak unto them from the middle of the Cherubins; Therefore it is lawful to make IMAGES, and pray before them.

Q. Do not Catholicks pray to Images and Relicks?

A. No, by no means; we pray before them indeed (to keep us from Distractions, and help our Memories in the expression and apprehension of Celestial things,) but not to them; for we know well, that they can neither see, nor hear, nor help us.

Q. What other proof have you for the lawful use of Images?

A. First, Out of *St. John 3. 14.* where Christ approves the making and exalting the Brazen Serpent, by which the Israelites were healed in the Desert, and owns it to be an Image or Figure of himself, exalted on the Cross.

Secondly, Because we read in *Baronius*, that famous Church-Historian, in the Year of Christ 31. That Christ himself sent his own Image to King *Abdager*; and made

made it also by Miracle on the Handkerchief of *St. Veronica*, and on his own Shroud.

Add to this, That the second *Nicene Council*, *Act. 7.* Anathematizes *Image-Breakers*, that is, such as shall break them in contempt or scorn, and all such as alledge the places of Scripture, which are against *Idols*, against the *Sacred Images*; and also those who say, that *Catholicks* Honour Images, as *Gods*, with *Sovereign Honour*.

Q. How could you further satisfy a *Protestant*, that should charge you with *Idolatry*, in giving *Sovereign Honour* to *Pictures and Images*?

A. I would for his satisfaction herein, break a *Crucifix*, or tear a *Picture* of *Jesus Christ* in pieces, and throw the pieces into the *Fire*; and would shew him the *Council of Trent*, *Sess. 25.* which teaches thus; *Images are not to be Venerated for any Vertue or Divinity is believed to be in them, or for any thing that is to be petitioned of them, or for any trust or confidence, that is to be put in them, as the Gentiles did of Old; who reposed their Hope and trust in their Idols; but because the Honour that is exhibited to them, is refer'd to the Prototypes, represented by them, &c.*

Q. What

Q. What benefit do we receive by Images?

A. Very great; because they movingly represent to us the Myſteries of our Saviours Paſſion, as alſo the Martyrdoms and Examples of his Saints.

Q. Is there not ſome danger of Idolatry in the ſo frequent uſe of Images?

A. Truly none at all; for it is not well poſſible, that any rational Man, who is but meanly inſtructed in Chriſtianity, ſhould conceive or think a piece of painted Wood or Marble, is that God and Man, CHRIST JESUS, who was Born of the Virgin Mary, Died on the Croſs, aroſe from the Dead, aſcended into Heaven, and ſits now at the Right-Hand of God.

Q. But how if ſuch inconveniences happen, at leaſt by accident?

A. Let the abuſe be mended, and not the good Inſtitution taken away or blamed; For Mans Nature is ſubject to hurt it ſelf, even in the beſt Things, which muſt not therefore be given over.

Q. How do you prove it lawful to Paint God the Father like an Old Man, ſeing he is a pure Spirit, and has no Body?

A. Becauſe he appeared to the Prophet Daniel in the Shape of an Old Man, Dan.

7. But this is ſo to be underſtood, that the Pictures we make, are not the proper Images

Images of God the Father , but of that Shape wherein he appeared to *Daniel*. And the like is to be understood of the Pictures of *Angels*, to wit, that they are not proper Images of them, according to their spiritual Substances, but of the Shapes they appeared in to Men.

Q. What utility does accrue to us, by our Honouring and Canonizing *Saints*?

A. Very great, seeing it much conduces to the breeding of Virtue and the Love of God, making us know, that it is possible even for us ourselves, to come to the like Rewards.

Q. How declare you that?

A. Because the higher esteem we have of the *Saints*, and of the Excellency of their State, the more ardent must needs be our Desire, and the stronger our Courage, to do and undertake what they did and practised.

Q. Is it lawful to Honour *Angels* and *Saints*?

A. It is, with *Dulia*, or inferiour Honour, proportioned to their Excellency, but not as God, nor with Gods Honour.

Q. How prove you that?

A. First, Out of *Joshua* 5. 14, 15. where *Joshua* did it; *I am the Prince of the Host of our Lord*, said the *Angel* to *Joshua*,
and

and *Joshua* fell flat on the Ground, and *Adoring*, said, *What speaks my Lord unto his Servant?*

Secondly, *Apoc.* 22. 9. where *St. John* did it, (though the *Angel* had once before willed him not to do it, in regard of his Apostolical Dignity, *Chap.* 19. v. 10.) *And I fell down* (sayes he) *to Adore before the Feet of the Angel, who shewed me these things.*

Q. Is it lawful to Honour the Relicks of *Saints*?

A. With a relative Honour it is, but not with Gods Honour.

Q. How prove you that?

A. First, because a Dead Man was raised from Death to Life, by touching the Bones of *Eliseus* the Prophet, *4 Kings* 13. 21.

Secondly, Out of *St. Matth.* 9. 20, 21. where we read, the Woman was healed of her Bloody-Flux, by but touching the Hem of our Saviours Garment and believing that it would heal Her.

Thirdly, Out of *Acts* 19. 12. *The Handkerchiefs and Aprons which had but touched the Pody of St. Paul, cast out Devils, and cured all Diseases.*

Q. How prove you, that Dead and Inanimate things (for example *Medals, Croffes, Churches, Beads, Water,* and the

the like) are capable of Sanctity and Honour.

1. First, Out of *Joshua* 5. 15. and *Exodus* 3. 5. where the Angel said to Moses and Joshua, Loose the Shoes from thy Feet, for the Ground whereon thou standest is Holy Ground.

Secondly, Out of *St. Matth.* 23. 17, 18. where we read, that the Temple sanctifies the Gold, and the Altar the Gift: Ye Fools and Blind, (sayes our Lord) Whether is the greater, the Gold, or the Temple that Sanctifieth the Gold? The Gift, or the Altar that Sanctifieth the Gift?

Thirdly, Out of *1 Tim.* 4. 45. Every Creature of God is Sanctified by the Word of God and St. Prayer. And out of, *2 Petr.* 1. 18. where he calls the Mountain Tabor, a Holy Hill; because Christ was Transfigured upon it.

Q. How prove you, that Pilgrimages to Holy Places, as to Mount Calvary, Mount Tabor, and the Sepulchre of Christ, are laudable and pious practises?

1. First, Out of *Deut.* 16. 16. where God himself commanded, That thrice a Year all the People should come up unto Hierusalem, to Adore and make their Offerings to him.

2. The example of Christ himself, our Blessed Lady, and St. Joseph, who went

up to *Hiernusalem* at the Solemn-Day of the Pasche, St. Luke 2. 41, 42

3. Out of *Acts* 8. 29, 38. where the *Ethiopian Eunuch*, going on Pilgrimage to *Jerusalem*, was in his return Converted and Baptized by St. *Philip*: so pleasing was his Pilgrimage to God.

Finally, because it was foretold by the Prophets, that those places, which *Christ* Sanctified by his *Passion*, should be of great Pilgrimage and Adoration, *We will Adore* (sayes *David*) *in the place where his Feet stood*, *Psal.* 131. And in *Isaiah* 11. 10. we read, *To him shall the Gentiles Pray, and his Sepulchre shall be Glorious.*

Q. How do you prove it lawful to go on Pilgrimage to the Shrines of Saints?

A. Because (as you have read already) their Relicks are Holy and Venerable things, and God is pleased to work great Cures and Miracles by them, for such as are devout Honourers of them.

Q. Is there any Power now in the Church to do Miracles?

A. There is, according to that unlimited Promise of *Christ*, *Them that Believe in me these Signs follow; in my Name they shall cast out Devils, they shall speak with new Tongues, they shall lay Hands upon the Sick, and they shall be whole*, St. Mark 16. 17.

Q. Have

Q. Have these things been done in latter Ages ?

A. They have, and are, as you may see in the Unquestionable Histories and Records of all Catholick Countries, where many great *Miracles* wrought by the Servants of God, and especially at the Pilgrimages and Shrines of Saints, are yearly Registred under the Depositions of Eye-witnesses, Men, above all exceptions, which cannot be denied, unless we deny all History.

Q. Why then do the pretended Reformers say, that *Miracles* are ceased ?

A. Because they and their Sect-masters have never yet been able to do any, in confirmation of their Errours.

Q. Why are so few done in these pretended Reformed Churches.

A. By reason of the incredulity of *Sectaries*.

Q. What necessity is there of the belief of *Miracles* ?

A. Doubtless very great : because the belief of *Miracles* well grounded, makes Men extremely apprehensive of the presence of God, and his immediate Government of humane Affairs, so that he who absolutely denies *Miracles*, is to be suspected of not believing particular providence, which is the main string on which all Christianity depends.

The

The second Commandment expounded.

Q. **W**hat is the second Commandment?
A. *Thou shalt not take the Name
of the Lord thy God in Vain.*

Q. What is forbidden by this Precept?

A. All False, Rash, and Unnecessary
Oaths.

Q. What kind of Sins are False and Rash
Oaths?

A. Mortal Sins, if they be voluntary and
deliberate; because by such Oaths we call
God to witness to a Lye; or at least, to
an Incertainty.

Q. What are the necessary conditions of
a lawful Oath?

A. *Truth*, That we hurt not Gods Ho-
nour; *Justice*, That we wrong not our
Neighbour; and *Judgment*, That we swear
not Vainly.

Q. What is a just cause of an Oath?

A. Gods Honour, our own, or our
Neighbours lawful Good and Defence.

Q. If a Man swear to do that which is
Evil, is he bound to keep his Oath?

A. No. He is bound not to keep it;
for an Oath is not a bond of Iniquity.

Q. How prove you a vain or jesting
Oath to be a Sin?

A, Out

A. Out of St. Matth. 5. 34. *It was said of old (says our Lord) thou shalt not commit Perjury; But I say unto you not to swear at all; that is, without just cause.*

Q. What other proof have you?

A. Out of St. Jam. 5. 12. *But above all things swear ye not; neither by Heaven nor Earth, nor any other Creature: But let your Talk be Yea, Yea, No, No, that ye fall not under Judgment.*

Q. What else is prohibited by this Precept?

A. All Cursing and Blaspheming.

Q. How else do Men Sin against this Precept?

A. By breaking lawful Vows, and by making, or keeping unlawful ones.

Q. What is a Vow?

A. It is a deliberate and voluntary promise made to God, of some better Good.

Q. How do you prove it lawful to make Vows?

A. Out of Isai. 19. 21. *They shall make Vows unto our Lord and shall pay them.*

Q. What is commanded by this Precept?

A. To speak always with Reverence of God, and his Saints.

E

The

The third Commandment expounded.

Q. What is the third Commandment?

A. Remember thou keep Holy the Sabbath-day.

Q. When began the Sabbath to be kept?

A. From the very Creation of the World: For then God blessed it, and rested on it from all his Works, Gen. 2. 2.

Q. When was this Commandment renewed?

A. In the Old Law, when God gave the Commandments to Moses on Mount Sinai, written with his own Fingers in two Tables of Stone, Exod. 20.

Q. Why was the Jewish Sabbath changed into the Sunday?

A. Because Christ was Born upon a Sunday, rose from the Dead upon a Sunday, and sent down the Holy Ghost upon a Sunday: works not inferiour to the Creation of the World.

Q. By whom was it changed?

A. By the Governours of the Church, the Apostles, who also kept it, for St. John was in Spirit on the Dominical Day (which was Sunday) Apoc. 1. 10.

Q. How

Q. How prove you, that the Church has power to Command Feasts and Holy-Days?

A. By this very Act of changing the Sabbath into the Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday so strictly, and breaking most other Feasts Commanded by the same Church.

Q. How declare you that?

A. Because by keeping Sunday, they acknowledge the Churches power to ordain Feasts, and to Command them under Sin, and by not keeping the rest by Her Commanded, they again deny in Fact the same power.

Q. What other proof have you?

A. Out of St. John 10. 22. where we Read, that Christ himself was present, and kept the Dedication of the Temple in Jerusalem, a Feast Ordained by Judas Maccabaeus, 1 Mach. 4.

And out of Acts 2. 1. where the Apostles keeping the Feast of Pentecost, were all filled with the Holy Ghost. Neither do Protestants as yet dissent from this, tho' some have lately prohibited and prophaned both it, and the most Holy Feast of the Resurrection.

Q. What command have you from God for Obedience to the Church in things of this nature?

A. Out of *Acts* 15. 40, 41. where we read, that *St. Paul* went about confirming the Churches, and commanding them to keep Precepts of the Apostles, and the Ancients. And out of *St. Luke* 10. 16. He that heareth you, heareth me, and he that despises you, (the Church) despises me.

Q. May Temporal Princes and the Laity make a Holy Day?

A. With consent and approbation of the Church, they may: otherwise not: because that is an Act of Spiritual Jurisdiction.

Q. For what end doeth the Church ordain Holy dayes?

A. For the increase of piety, and in memory of special benefits received from God.

Q. If keeping the Sunday be a Church-precept, why is it numbred in the Decalogue, which are the Commandments of God, and of the Law of Nature?

A. Because the substance or chief part of it, namely, That a day be set a part for the service of God, is of Divine Right, and of the Law of Nature, though the determinating this particular day, Sunday rather then Saturday, be a Church-Ordinance and Precept.

Q. Did not Christ when he confirmed the rest, confirm also this Commandment.

A. In

A. Inasmuch as it belonged to the *Law of Nature*, he did; but not as it belonged to the *Ceremonial Law* of the *Jews*, and was affixed to *Saturday*, therefore now we are not bound to keep the *Saturday*.

Q. Why so, I pray you?

A. Because that particular day was a Command of the *Ceremonial Law* of the *Jews*, which was abrogated, and ceased to oblige after the death of *Christ*.

Q. To what are we obliged by this Precept?

A. To spend the *Sunday* in *Prayer* and *Divine service*.

Q. What is the best means to Sanctify the *Sunday*.

A. By hearing *Mass*, confessing our *Sins*, *Communicating*, hearing *Sermon*, and reading good *Books*.

Q. What is forbidden by this Precept?

A. All prophane employments, and servile Labours, excepting such as are of necessity, as dressing meat, serving cattle, &c. or such as appertain to Piety, and works of Mercy.

Q. Who break this Commandment?

A. Such as without necessity spend any considerable part of the *Sunday* in servile Labours.

Q. How

Q. How else is the *Sunday* profaned?

A. By spending all the Morning in lazy lying in the Bed, or vain attiring ourselves; by missing *Divine Service*, when we may hear it, or spending the greatest part of the Day in *Drinking*, *Gaming*, *Dancing*, or the like.

Q. Is there any thing now in this First Table of the Law impossible to be observed?

A. No certainly; for nothing can be more easie and delightful to the true Lover of God, than to do all things that are here Commanded.

Q. Why do you now divide the Tables of the Moral Law into three and seven, whereas anciently, some Fathers assigned Four to the First Table, and six to the last?

A. Concerning the manner of limittig the number of Commandments to each Table the Scripture says nothing, not so much as which is the Third, which the Fourth Commandment, and therefore it is in it self indifferent; St. *Hierome* divides them into four and six, which is no where condemned; St. *Augustine* into three and seven, who is more generally followed; but indeed the matter is of no great importance how we reckon them, so we retain them in our Books, and keep them in our Lives.

Q. But

Q. But what Reason can justify the omission of so great a part of the Text, when we transcribe the Commandments into our Catechisms?

A. Such Books, being composed principally for the Unlearned, are by the Pastors of the Church Abridged into the shortest and easiest Method they can, prudently condescending to the weak Memories, and low Capacities of the People; nor can the Church be accused of the least shadow of Corrupting or Omitting any part of the Commandments, or of Gods Word; since in no Catholick Bible is there one Syllable left out; And whether the first Commandment (after this account) be divided, and the last two united; or contrariwise, the last divided, and the first united, is not at all material, the whole ten Commandments being intirely contained in both, or either way.

The Second Table of the L A W.

The fourth Commandment expounded.

Q. **VV**hat is the fourth Commandment?

A. Honour thy Father and Mother.

Q. What are we commanded by this Precept?

A. To Love, Reverence, Obey and Relieve our Parents in their wants.

Q. Why to Love them?

A. Because under God they are the chief causes of our very Life and Being, and do not only bring us forth with much grief and pain, but bring us up with much Love, Labour, and Solitude.

Q. How are we bound to Reverence them?

A. Not only inwardly in our Hearts, but also outwardly in our Carriage and Comportment.

Q. Why to Obey them?

A. Because they are Gods *Viceregents*,
(from whom is all Paternity in Heaven and Earth)

Eaſie) both to direct us, inſtruct us, and correct us.

Q. In what things are we bound to Obey our Parents?

A. In all that is not Sin, according to that, *Children Obey your Parents in all things, for ſhat is well-pleaſing unto God*, Col. 3. 20.

Q. What is prohibited by this Precept?

A. All ſowrneſs, ſtubbornneſs, and diſobedience to Parents.

Q. What is the Reward of dutiful Children?

A. A long and happy Life, good Children (if they Marry) and a good Death.

Q. What is the Reward of undutiful Children?

A. A ſhort and ſinful Life, accompanied with an untimely Death; witneſs the Example of *Abſolon*, 2 Kings 18. 14.

Q. What other proof have you?

A. That of Prov. 30. 17. *The Eye that ſcorns his Father, and that deſpiſes the Travail of his Mother in bearing him, let the Ravens of the Torrent pick out, and the young of the Eagle eat it.*

Q. What ſignifies the word *Father*?

A. It ſignifies, not only our corporal Parent, but alſo our *Ghoſtly Fathers*, and all lawful Superiours.

Q. What owe we to *Ghoſtly Fathers*?

E s

A. Love

A. Love, Reverence, Obedience, and Sustenance.

Q. Why Love?

A. Because they are the Fathers and Feeders of our Souls; and under God and his Saints, the Instrumental causes of all our spiritual Goods: *For in Christ Jesus by the Gospel I begot you, (says St. Paul)* 1 Cor. 4. 15.

Q. Why Reverence?

A. Because they are Gods Anointed, and represent the Person of Christ.

Q. Why Obedience?

A. Because God has appointed them to be our spiritual Pastors, Guides and Governours.

Q. In what are we bound to obey them?

A. In all things belonging to Faith, Doctrine, and the Government of our Souls?

Q. Is any great Honour due to Priests, and Ghostly Fathers?

A. There is; according to that of St. Paul, *The Priests that Rule well, let them be deemed worthy of double Honour, especially they that Labour in the Word and Doctrine,* 1 Tim. 5. 17.

Q. Have you no other place?

A. Yes, *Ecclesiasticus 7.* In all thy Soul fear our Lord and Sanctifie his Priests, with all thy strength love him that made thee, and

and forsake not his Ministers, Honour God with all thy Soul and Honour the Priests. And the Reason is, for if we owe Love, Honour, and Obedience to our carnal Parents, much more to our spiritual by how much the Soul surpasses the Body. Again, if Honour follows Power, being there is no greater than in Priests, who are impowred to open and shut Heaven-Gates, as also to convert the Substance of Bread and Wine into the most Precious Body and Blood of our Blessed Saviour. No greater Honour is due to any than to Priests who Personates Christ himself, so that he who despises them, despises Christ himself, and the disregard of them is the Origine of Impiety.

Q. How may we Sin against Priests and Ghostly Fathers?

A. By disobeying or detracting them, or believing slanderous Reports against them, upon meer hear say, or the Testimony of insufficient Witnesses, or without Witnels.

Q. What Testimony is sufficient against a Priest?

A. I will tell you out of St. Paul's Mouth: Against a Priest (says he to Timothy, the Bishop of Ephesus) receive not an Accusation under two or three Witnesses, 1 Tim. 5. 19. and 21. I testifie before God and Jesus

Jesum Christ, that thou keep these things without prejudice, and do nothing by declining to the one part.

Q. Is it convenient to ask a Blessing of Priests.

A. It is; because they give it in the name and person of *Christ*.

Q. What warrant have you for it?

A. First, Out of *St. Mark 10. 16.* where *Christ*, laying his hands upon the children, blessed them.

Secondly, the example of *Melchisedeck*, Blessing *Abraham*; upon which *St. Paul* saies, *Without all contradiction, that which is less is Blessed of the better.* *Heb. 7. 7.*

Q. What Scripture have you for obedience to Priests?

A. *Heb. 13. 17.* Obey your Prelates and be Subject to them; for thy watch, as being to render an account for your Souls. And in the old Law, disobedience to the Priest was punished with death, *Deut. 17. 22.*

Q. In what are we bound under sin, to obey Princes and temporal Magistrates?

A. In all things (which are not sin) belonging to the good and peace of the Common-wealth.

Q. How prove you that?

A. First, Out of *Rom. 13. 1.* Let every Soul be subject to the higher Powers; for there

there is no Power but of God ; be therefore
that resist Power , resist the Ordinance of
God.

Secondly Out of 1 St. Pet. 2. 14, 15.
Be ye subject to every Creature for God ,
whether to the King , as excelling , or to
Magistrates , as sent by him to the revenge
of Malefactors.

Q. What if Kings or Magistrates com-
mand us to do sin , or things against our
conscience ?

A. Then we must answer them with the
Apostles , we must obey God , rather than
Men , Acts 5. 29.

Q. In what are Servants bound to obey
their Masters ?

A. In all things that are not sin , be-
longing to their charge.

Q. How prove you that ?

A. Out of Col. 3. 22. Servants obey in
all things your Master , according to the
flesh , not serving the Eye , as pleasing men ,
but in simplicity of hearts , as pleasing God.

Q. How do Servants sin against their
Masters ?

A. By neglecting their commands , steal-
ing or spoiling their goods , &c.

The fifth Commandment expounded.

Q. **W**Hat is the fifth Commandment?

A. *Thou shalt not Kill.*

Q. What is prohibited by this?

A. All Murder, unjust Shedding of Blood, Fighting and Quarrelling.

Q. Is it not lawful to Kill in any case?

A. Yes, a just War, or when publick Justice requires it; *for the Magistrate beareth not the Sword without cause*, Rom. 13.

4. As also, in the blameless Defence of our own, or our Innocent Neighbours Life, against an unjust Invader.

Q. Is it lawful to Fight Duels, appointing a set time and place, for private Interest, or Puntilio's of Honour?

A. No, by no means; for the Church has forbidden it under Excommunication, to be incur'd *Ipso facto*; and such as Dye in Duels, can neither have Christian Burial, nor be Prayed for by the Church.

Q. How prove you all Fighting and quarrelling to be unlawful?

A. Out of St. Matth 5. 39. *You have heard (says Christ) it was said of Old, an Eye for an Eye, and a Tooth for a Tooth;*
but

but I say unto you not to resist Evil, but if any one strike thee on the right Cheek, turn to him also the other.

Q. What else is forbidden by this Precept?

A. To seek, wish, or desire our own, or any Mans Death, out of Impatience, or Passion; or to cause Women with Child to Miscarry.

The sixth Commandment expounded.

Q. What is the sixth Commandment?

A. Thou shalt not commit Adultery.

Q. What is prohibited by this Precept?

A. All carnal Sin with another Mans Wife, or another Womans Husband, and chiefly Adultery, as also Fornication and Pollution.

Q. How prove you Fornication and Pollution to be Mortal Sins?

A. Out of Col. 3. 5. Mortifie therefore (says St. Paul) your Members upon Earth, Fornication, Uncleanness, Lust, Evil, Concupiscence, and Avarice, which are the service of Idols, for which the Wrath of God comes upon the Children of Incredulity.

Q. In

Q. In what case is it lawful for a Man to dismiss his Wife?

A. Only in case of evident *Adultery*.

Q. Can he that has so dismissed his Wife, Marry another during her Life?

A. He cannot; for *he that dismisseth his Wife, and Marrieth another commits Adultery*, St. Mark 10. 11. And St. Luke 16. 18. *He that Marries her that is so dismissed commits Adultery*.

Q. Why is Adultery a far greater Sin then Fornication?

A. Because it is a great Injury to our innocent Neighbour; as also to the *Sacrament of Matrimony*.

Q. How prove you, that a Wife so dismissed from her Husband cannot Marry again during her Husbands Life?

A. Out of 1 Cor. 7. 10, 11. *To those that are Married (says St. Paul) not I give commandment, but the Lord, that the Wife depart not from her Husband, and if she departs, to remain unmarried: And v. 39. A Woman is bound to the Law so long as her Husband liveth, but if her Husband sleep (that is, be Dead) she is at Liberty, let her Marry whom she will.*

Q. What else is forbidden by this Precept?

A. *Whoredom, Incest, Sacrilege, and Sin against Nature.*

Q. *Why*

Q. Why is *Lust* hateful in the sight of God?

A. Because it defiles in us the Image of GOD, and the Temple of the Holy Ghost.

Q. What more is here prohibited?

A. *Unchaste touching* of ourselves, or others, with all delight in lustful Thoughts and Kisses.

Q. What is the hire of unlawful *Lust*?

A. Death and Damnation; For neither *Fornicators*, nor *Adulterers*, nor the *Effeminate* (that is, such as defile themselves with voluntary pollution) shall possess the Kingdom of God, 1 Cor. 6. 10.

The seventh Commandment expounded.

Q. What is the seventh Commandment?

A. *Thou shalt not Steal.*

Q. What is forbidden by this Precept?

A. All unjust taking away, or detaining that which is another Mans.

Q. How many kinds of Theft be there?

A. Three kinds; *simple Theft*, which is a secret taking away of that which is another Mans; *Rapine*, which is a violent open

open taking away, or keeping of that which is another Mans; and *Sacriledge*; which is a stealing of sacred Things, or out of sacred Places.

Q. When is Theft a Mortal Sin?

A. When the thing stollen is of a considerable value, or causes any notable hurt to our Neighbour.

Q. How prove you that?

A. Out of 1 Cor. 6. 10. *Neither Thieves, nor covetous Men, nor Extortioners, shall possess the Kingdom of God.*

Q. What does a Sin of Theft oblige us to?

A. To make restitution of the thing stollen, to the right Owner, if we are able, else the Sin will not be forgiven us.

Q. What else is here prohibited?

A. All *Usury*, *Bribery*, *Consenage*, in *Gaming*, or unjust Gain, by *Buying* or *Selling*.

Q. What is *Usury*?

A. It is to receive, or to will some Money or Moneys worth as Gain above the principal, immediatly out of the consideration of loan.

Q. How prove you *Usury* and *Bribery* to be great Sins?

A. Out of Psal. 14. 1, 5. *O Lord, who shall dwell in thy Tabernacle? Or who shall dwell in thy Holy Mountain? He that bath*
not

not given his Money to use, nor taken bribes upon the innocent Man.

Q. How are Rich Men soonest brought to Beggery?

A. By mingling other Mens Goods among their own.

Q. How do Men generally Sin against this Precept?

A. Princes, by imposing unjust Taxes on their Subjects; Subjects, by not paying their due Taxes to their Princes; Buyers and Sellers, by deceitful Weights and Measures, or by exceeding the just price; Masters, by defrauding Servants of their Wages, and Servants, by imbezelling their Masters Goods.

The eighth Commandment expounded.

Q. **VV**hat is the eighth Commandment?

A. Thou shalt not bear false witness against thy Neighbour.

Q. What is prohibited by this Precept?

A. All false Testimonies, rash Judgments, and Lyes.

Q. Why is false Testimony so great a Sin?

A. Be-

A. Because it is against the Justice of God and our Neighbour.

Q. How prove you, that corrupt Judgment is a great Sin?

A. Out of *Isaiah* 5. 20, 23, 24. *Wo be to you that call Evil Good, that justifie the impious Man for Bribes, and rob the just Man of his Justice; for as Fire devoureth the Stubble, so shall the Root of these Men be ashes.*

Q. Why is *Rash Judgment* a great Sin?

A. Because it robs God of his Judgment, and our Neighbour of his Good Name: *Do not ye Judge, that ye be not Judged, St. Matth. 7. 1.*

Q. Why is it a Sin to Lye?

A. Because the Devil is a Liar and the Father of Lyes, *St. John 8. 44.*

Q. What else is prohibited by this Precept?

A. The Crimes of *Whispering, Flattery* and *Detraction*.

Q. What is *Whispering*?

A. It is to break Friendship betwixt others, by speaking Ill of one unto the other behind his back.

Q. What is *Flattery*?

A. To attribute to another Some Perfection, which he has not, or to praise him for that, which he deserves not.

Q. What is *Detraction*?

A. It

A. It is a secret staining and blotting another's good Name.

Q. What is he bound to, that has hurt his Neighbour in any of these kinds?

A. To make him satisfaction and restore him his good Name.

Q. How for example?

A. If he have told a hurtful Lye of him, he is bound to unsay it, or if he have revealed his secret Sin, he is bound to speak well of the same Party, and to mitigate the matter all he may.

Q. Is it a Sin to hearken to *Detraction*?

A. To do it willingly and with delight, or so as to encourage the *Detractor*, it is, for by so doing we co-operate with the *Detractor*.

Q. How then must we behave ourselves among *Detractors*?

A. If they be Inferiours, we must reprehend them; if Equals or Superiours, we must shew ourselves at least not pleased with that Discourse.

Q. What is *Rash Judgment*?

A. That which is grounded on mere *conjectures*, *jealousies*, and *surmises*, without moral certainty, or great probability.

Q. When is a Lye, a Mortal Sin?

A. When it is any great dishonour to God, or notable prejudice to our Neighbour.

hour, otherwise it be meerly officious or
jesting, it is but a Venial Sin.

The ninth and tenth Command- ments expounded.

Q. **VV**hat are the ninth and tenth
Commandments?

A. Thou shalt not covet thy Neighbours
Wife.

Thou shalt not covet thy Neighbours Goods.

Q. What is prohibited by these Com-
mandments?

A. The inordinate will or desire of un-
lawful Lust, especially Adultery, and of
all Theft.

Q. What else?

A. Not only all deliberate desire or con-
sent, but likewise all voluntary delight
and complacency in covetous or impure
Thoughts.

How prove you, that unchaste De-
sires are Mortal Sins?

A. Out of St. Matth. 5. 28, 29. It was
said of old, thou shalt not commit Adultery,
but I say unto you, whosoever shall see
a woman lust after her, he has already
committed Adultery in his Heart.

How prove you covetous Desires to
be Mortal Sins?

A. Out

A. Out of 1 Tim. 6. 9. *They that will be made Rich, fall into Temptations and the snare of the Devil, and many Desires, unprofitable and hurtful, which drown Men in destruction and perdition.*

Q. Is there any Sin in those motions of Concupiscence, which we feel and suffer against our Wills?

A. There is not; for nothing is Sin, which is not voluntary and deliberate.

Q. What think you now of this second Table of the Law; is here any thing that favours of Impossibility?

A. No certainly; for here is nothing commanded us, which the very Law of Nature and right Reason does not dictate to us; and therefore ought to be observed and done, altho' it were not commanded

us.

Q. Is here any thing, but what every Man expects and desires to have done to himself by others?

A. There is not; therefore we must do the same to others, according to *all things whatsoever you will that men should do unto you, do ye also to them; for thus is the Law and the Prophets, St. Matthew 23. 12.*

Q. Why then do Protestants preach and teach, That the Commandments are impossible to be kept?

Q. Because they are not willing to oblige themselves to the observance of them, but had rather make God the Author of Sin, by commanding Impossibilities, (a most high Blasphemy) and justify their own Iniquities, by saying, *they cannot help it*, than humbly acknowledge and confess their Sins, with purpose to amend, by an acceptance of the Law of God.

CHAP. IX.

The Precepts of the Church Expounded.

Q. **H**ow many are the Commandments of the Church?

A. There are six principal Ones.

Q. What is the first?

A. To hear Mass on all Sundays and Holy

Days, if we have opportunity to do it, there be no just cause to the contra-

Q. Why on all Sundays?

A. In a Thanksgiving for the Benefits of the week past, as also to sanctify the present day.

Q. For what other Reason?

A. In

A. In memory that the same *Christ*, who is offered upon the Altar at *Mass* for our Sins, was *Born*, rose from the Dead, and sent down the Holy Ghost on a *Sunday*.

Q. Why on all *Holy-days*?

A. Either in memory of some special benefit, or else for a Commemoration of some peculiar *Saint*; so to move ourselves to imitate his Example.

Q. How prove you that the Church has power to ordain and command Feasts?

A. First, by the example of the Church in the *Apostles* time, which ordained the Feast of *Christ-mass*, in Honour of the *Nativity* of *Christ*; *Easter*, in Honour of his *Resurrection*; *Whitsontide*, in Honour of the coming of the *Holy Ghost*, in Tongues of Fire.

Secondly, Out of *St. Clement*, the Disciple of *St. Peter*, in his eight Book of *Apostolical Constitutions*, where he witnesseth That the *Apostles* gave order for the Celebrating *St. Stephens* and some other of their fellow-*Apostles* days after their Deaths.

Thirdly, Out of *2 Thess. 3. 4.* We have confidence of you in our Lord (says *St. Paul*) that the things which we command, you both do, and will do: And *v. 14.* If any obey not our Word, do not ye company with him, that he may be confounded.

Fourthly, Out of 1 *Thes.* 4. 8. where *St. Paul* (speaking of the *Precepts* he had given his Brethren) says, *He that despiseth these things, despiseth not Man but God, who also hath given his Holy Spirit in us.* See what was said before in the Third Commandment of God.

The second Precept of the Church expounded.

Q. What is the second Commandment of the Church?

A. To fast Lent, Vigils commanded, Ember Days, and Fridays also, by custom of Britain; with abstinence from Flesh on Saturdays.

Q. Why Lent?

A. In imitation of *Christ* our Lord, who Fasted Forty Days and Forty Nights in the Desert for our Sins, without once Eating or Drinking.

Q. Can we Fast in that manner?

A. We cannot: but we must do at least what we are able.

Q. How prove you Fasting to be a pious practise?

A. By the example of *Christ*, and his Disciples; and out of *St. Luke* 2. 37. where we

we read, *That Anna the Prophetess departed not from the Temple, serving Day and Night by Fasting and Prayer.*

Q. How prove you Fasting to be Meritorious?

A. Out of *St. Matth. 6. 16, 17, 18. And when you Fast, be not sad like the Hypocrites, but anoint thy Head, and wash thy Face, that thou appear not to Men to Fast but to thy Father, which is in secret, and thy Father, which seeth in secret will repay thee.*

Q. How prove you abstinence from certain Meats?

A. Because it was prescribed by an Angel to *St. John, He shall be great before the Lord, Wine and Cyder he shall not Drink.* *St. Luke 1. 15. and in St. Matth. 3. 4. we read, that His Meat were Locusts and wild Honey.*

Q. For what is Fasting available?

A. For the Remission of Sins, and appeasing the Wrath of God, according to that, *Be ye Converted unto me in your whole Heart, in Fasting, Weeping and Mourning.* *Joel 2. 12.*

To mortifie all the lustful Desires of the Flesh; and it has special force against the Devil; *This kind of Devil (says our Lord) can go out by nothing but by Prayer and Fasting, St. Mark. 9. 29.*

Q. Why Vigils?

A. To prepare ourselves for a devout keeping the Feasts that follow.

Q. Why Ember-days?

A. Because on those days the Church gives Holy Orders, and ordains Priests, and for that cause has Dedicated them to publick Prayer and Fasting.

Q. What ground have you for that?

A. Out of Acts 13. 2, 3. And as they (the Apostles) were ministering to our Lord, and Fasting, the Holy Ghost said, Separate ye me Saul and Barnabas to the Work where-to I have taken them; then Fasting and Praying, and imposing Hands on them, they dismissed them.

Q. Why Fridays in Britain?

A. In memory that Christ suffered for us upon a Friday, drinking Gall and Vinegar on his Cross, for our gluttonous excesses; but especially by Custom, which is as good as Law.

Q. Why abstinence on Saturdaies?

A. To prepare our selves for devout keeping of the Sunday, as also in honour of the Blessed Virgin Mary, who stood firm in Faith on that day, the Apostles themselves wayering.

*The third Precept of the
Church expounded.*

Q. **W**hat is the third Commandment of the Church?

A. To confess our Sins at least once a Year.

Q. Why was that Commanded?

A. Because otherwise Libertines would not have done it once in many Years.

*The fourth Precept of the
Church expounded.*

Q. **V**hat is the fourth?

A. To receive the Blessed Sacrament at least once a Year, and that at Easter, or thereabouts.

Q. Why at Easter?

A. Because Christ instituted the Blessed Sacrament of the Eucharist at his last Supper the Thursday before Easter-day.

Q. Why is it said, Or thereabouts?

A. Because it will satisfie the Precept, if it be done any time betwixt Palm-Sunday and Low-Sunday.

The fifth Precept of the Church expounded.

Q. **W**hat is the fifth?

A. To pay Tithes to our Pa-
stors.

Q. Why so?

A. Because they feed us spiritually, it is
fit we should feed them corporally.

Q. How prove you that?

A. Out of Gal. 6. 6. Let him that is
Catechized in the Word, communicate to him
that Catechized him in all his Goods; And
1 Cor. 9. 13. They that serve the Altar,
participate with the Altar.

The sixth Precept of the Church expounded.

Q. **W**hat is the sixth?

A. Not to celebrate Marriages
in times prohibited; that is, from the first
Sunday of Advent, until Twelf-day be past,
nor from Ash-Wednesday till Low-Sunday
be past.

Q. Why so?

A. Be-

A. Because those are times of special Piety and Penance, therefore not to be spent in Feasting and carnal Pleasures.

Q. What Sin is it to break any of these Church-Commandments.

A. Mortal Sin of Disobedience, according to that, *He that will not hear the Church, let him be unto thee as a Heathen and Pagan*, St. Matth. 18. 18.

CHAP. X.

The Counsels of Christ and his Church expounded.

Q. **H**ow many Counsels be there?

A. There be three principal ones.

Q. What is the first of them?

A. Voluntary Poverty, which is a willing leaving all things to follow Christ.

Q. How prove you that to be a *Widow* of Perfection?

A. Out of St. Matth. 19. 21. *If thou wilt be perfect, go and Sell the things which thou hast and give to the Poor, and thou shalt have Treasure in Heaven, and come and follow me.*

Q. How prove you this to be Meritorious?

A. Out of the same Chap. v. 27, 28, 29. where, when St. Peter had asked Christ, saying, *Behold we have forsaken all things and followed thee, what therefore shall we have?* Our Lord answered him, *Every one, that hath left his House, or his Lands, or his Brethren, or his Sisters for my Name sake, shall receive a hundred-fold, and possess everlasting Life.*

The second Counsel.

Q. What is the second Counsel?

A. *Perpetual Chastity*, which is a voluntary abstaining from Marriage, and of all carnal Pleasures, for the love of God.

Q. Is this also a *Work of Perfection*?

A. It is; for Christ himself was Born of a *Virgin*, and Counsell'd *Virginity*, tho' he commanded it not.

Q. How prove you that?

A. Out of St. Matth. 19. 12. *There be Eunuchs (says he) which have Gelded themselves for the Kingdom of Heaven, he that can take, let him take.*

Q. How prove you, that *Virginity* is a more perfect State than *Marriage*, or that is it lawfull to *Vow Virginity*?

A. Out

A. Out of 1 Cor. 7. 37, 38. He that hath determined in his Heart, being soiled not having any necessity but having Power of his own will to keep his Virgin, doth well; therefore he that joyneth his Virgin in Mariage doth well; and that he joyneth her not doth better.

Q. What other proof have you?

A. Out of 1 Tim. 5. 5. But she that is a Widdow indeed, (that is, a vowed Widdow) and desolate, let her hope in God, and continue in prayer and observations day and night. And, v. 11, 12. But the younger Widdows avoid; for they when they shall be wanton in Christ, will marry, having damnation, because they have made void their first Faith, that is their vow of Chastity, according to the fourth Council of Carthage, Canon 104. and all the Fathers on this place.

Q. Who was the first that taught Marriage to be better than Virginity, and perswaded Priests and Nuns to marry?

A. Jovinian, an old condemned Heretick, according to St. Augustine in his book of Hereses, Her. 82. and in his Book of Retractions he calls him a monger for it, and saith, the Church stoutly resisted him, Chap. 22.

The third Counsel.

Q. What is the third Counsel?

A. Obedience, which is voluntary Submission to anothers will, in all that is not Sin.

Q. What warrant have you for that?

A. First, the example of *Christ* himself, who was Obedient to our Lady and St. Joseph; and he went down with them, and came to Nazareth, and was subject to them, St. Luke 2. 51.

Secondly, Heb. 13. 17. Obey your Prelates, and be subject to them; for they watch, being to render an account for your Souls.

C H A P. XL

Of the Sacraments in general.

Q. How many Sacraments be there?

A. Seven.

Q. How call you them?

A. Baptism, Confirmation, Eucharist, Penance, Extream Unction, Holy Order, and

and *Matrimony*. See the *Council of Trent* Sess. 7. Canon. 1.

Q. How prove you the necessity of *seven Sacraments*, neither more nor fewer?

A. Out of the proportion which is betwixt spiritual and corporal Life.

Q. In what consists that proportion?

A. In this: that as in corporal and natural Life; there be Seven principal or chief necessities: So are there likewise in spiritual, to which the Seven Sacraments correspond.

Q. What is our First corporal Necessity?

A. To be *Born into this World*; To this *Baptism* corresponds, by which we are Regenerate unto God, and Born the Heirs of God, and Co-heirs of *Christ*.

Q. What is the Second corporal Necessity?

A. To be confirmed in our strength and growth, without which we can never be made Men; To this answers *Confirmation*, by which we are made strong and perfect Christians, able to profess our Faith before our Enemies.

Q. What is our Third corporal necessity?

A. That (being now made Man) we have a competence of daily Food and Sustenance: To which the Blessed *Eucharist* corresponds, by which our Souls are fed with Divine Grace, as often as we worthily receive it.

or offer it with the Priest on the *Altar*.

Q. What is the fourth necessity of the Body?

A. That we have Physick when we are sick and wounded: To this the Sacrament of Penance answers; by which our maladies and sores of sin are healed.

Q. What is our fifth necessity of the Body?

A. That we have Cordials and Restoratives against the agonizing fits and pangs of death. To this corresponds Extream-Uction, by which our Soul is strengthened in her last Agony against the violent onsets of the Devil.

Q. What is the sixth Corporal necessity?

A. That we be governed by Laws and Magistrates; so to avoid injustice and confusion: to this Holy Order corresponds, by which we are provided of spiritual Magistrates to guide and govern us.

Q. What is the seventh Corporal necessity?

A. That we be multiplied in a lawful manner. And to this Matrimony corresponds, by which we are not only multiplied in a natural, but in a Holy and Sacramental way.

Q. What is a Sacrament in general?

A. It is a visible sign of invisible Grace, divinely instituted by Christ, for our sanctification.

Q. How

Q. How do you prove, that *Christ* ordained them all ?

A. Because it is not in the power of any pure creature, to give infallible virtue causing Grace, to sensible and material things, such as the *Sacraments* are; According to the *Council of Trent*, *Sess.* 7. *Can.* 1.

Q. From what have the *Sacraments* their force and efficacy ?

A. From the Blood and Passion of *Christ*, which they apply to our Souls.

Q. How prove you that ?

A. *Rom.* 6. 3. *Are you ignorant* (saith *St. Paul*) *that all we, who are baptized in Christ Jesus, in his death are baptized.* And, *Rom.* 5. 9. *Much more therefore now being justified in his blood, shall be saved from wrath in him.*

Q. For what end did *Christ* ordain the *Sacraments* ?

A. To be external and visible marks and professions of his holy Faith, by which the faithful might be known from *Infidels* and *Hereticks*. And also to be effectual means of our salvation, and certain remedies against sin.

Q. What things are essential to a *Sacrament* ?

A. Matter and Form.

Q. Do all the seven *Sacraments* give Grace ?

A. They

A. They do, according to the *Council of Trent*, Sess. 7.

Q. What is *Grace*?

A. It is a supernatural quality produced in our Souls, and inherent in them, by which we are made the Adopted Children of God, special Partakers of the Divine Nature, and like to God in some Degree; as Iron is made like to Fire by heat.

Q. How many of the *Sacraments* give a *Character*?

A. Three; *Baptism*, *Confirmation*, and *Holy Order*.

Q. What is a *Sacramental Character*?

A. It is a *spiritual Mark* in the Soul, whereby we are marked for Gods Servants, which can never be blotted out.

Q. In what manner do the *Sacraments* give and cause *Grace*?

A. Instrumentally only; for God is always the principal cause thereof.

Q. Who is the ordinary *Minister* of a *Sacrament*?

A. A *Priest*; excepting *Holy Order* and *Confirmation*, which are reserved to *Bishops* only.

Q. Why did *Christ* tie the Administration of the *Sacraments* to the *Hierarchy*, and to *Priests* only?

A. To give them a super-eminent Power, Credit and Authority with the People.

Q. Was

Q. Was there any necessity of that?

A. Yes; because, if the *Clergy* be not held in great Reverency by the Laity, it cannot cause that effect in them for which it chiefly was ordained, *to wit*, credulity of things above Nature, with a prompt Obedience, to hazard Lives and Fortunes, when they shall say the Law of God requires it. And if this be not done, *Christ's* Law will not be kept, nor can Salvation be had.

Q. Is the intention of the Minister to do what *Christ* ordained, a condition, without which the *Sacrament* subsists not?

A. It is, as also the intention of the Receiver, to receive what *Christ* ordained; if he be at Years of understanding.

Q. Why say you, *If he be at Years of understanding*?

A. Because, for Infants in the *Sacrament of Baptism*, the intention of the Church, and of their God-fathers and God-mothers suffices.

Baptism expounded.

Q. **VV**hy is *Baptism* the First *Sacrament*?

A. Because, before it, a Man is not capable of another,

2. What

Q. What is *Baptism*?

A. It is an exterior absolution, or washing of the body, under a set form of words.

Q. What is the necessary matter of *Baptism*?

A. Natural water only; for artificial water will not suffice.

Q. What is the form of it?

A. *I Baptize thee N. N. in the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. What if a man leave out the word (*I Baptize*) or any one of the three Persons?

A. Then the *Baptism* is invalid.

Q. Where did *Christ* express the form of *Baptism*, and give us a command to Baptize?

A. In *St. Math. 28. 19. Go ye therefore, (saith he) teach ye all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. Can a man be saved without *Baptism*?

A. He cannot, unless he have it, either actually, or in desire, with contrition, or be Baptized in his Blood, as the *Holy Innocents* were, which suffered for *Christ*.

Q. How prove you that?

A. Out of *St. John 3. 5. Unless a man be*

ie born again of Water and the Spirit, he cannot enter into the Kingdom of God.

Q. Can no man but a Priest baptize?

A. Yes, in case of necessity any Layman, or woman may do it, but not otherwise.

Q. What is the chief necessity?

A. When a Child is in danger of death, and a Priest cannot be had.

Q. What are the effects of Baptism?

A. It makes us the Children of God, and remits both Original and Actual Sin, if he that is baptized be guilty of it.

Secondly, It infuseth justifying Grace into the Soul; with habits of Faith, Hope and Charity, and all supernatural Gifts and Vertues.

Q. How prove you that?

A. Out of Gal. 3. 27. *As many of you as are baptized in Christ, have put on Christ.*

Secondly, Out of 1 Cor. 6. 10, 11. where (speaking of Fornicators, Idolaters, Thieves, Adulterers, and Lyers,) *These things saith St. Paul* ye were, but ye are washed, but ye are sanctified, but ye are justified, in the Name of our Lord Jesus Christ, and in the spirit of God.

Thirdly, Out of Titus 3. 6, 7. *He hath saved us by the Laver of Regeneration and Renovation of the Holy Ghost, whom he hath abundantly poured out upon us, by*
Jesus

Jesus Christ our Saviour, that being justified by his Grace, we may be Heirs according to the hope of life everlasting.

Q. What other effect hath Baptism?

A. It makes a spiritual Mark or Character in the Soul; which shall remain for ever either to our great joy in Heaven, or our confusion in Hell.

Q. What sins is it to Baptize a man twice?

A. A mortal sin of Sacriledge.

Q. How prove you that?

A. Out of Heb. 6. 4, 5, 6. It is impossible for those who have been illuminated and made partakers of the Holy Ghost (to wit, by Baptism) and are fallen, &c. to be renewed again unto Penance, &c. (viz. by a second Baptism.)

Q. What if a man dye for the Faith before he can be Baptized?

A. He is a true Martyr, and Baptized in his own Blood.

Q. Why have we a God-Father, and a God-Mother in Baptism?

A. That, if our Parents should neglect it, or be prevented with death, they may instruct us in the Faith of Christ; which obligation lies on them.

Q. How many God-Fathers may we have?

A. But one God-Father, and one God-mother since Council of Trent.

Q. Why

Q. Why so few?

A. To prevent the too great extent of spiritual affinity which is contracted betwixt them, and their God-child, and his Father and Mother, which is an impediment, not only making Marriage unlawful, but also invalid, betwixt the Parties.

Q. How can Infants be Christned which have no actual Faith?

A. In the Faith of the Church, and of their God-father and God-mothers.

Q. Why do we use so many Ceremonies in Baptism?

A. To stir up Reverence to the Sacrament, and signifie its inward effects.

Q. What means the Priests breathing on the Childs Face, according to the use of some Rituals?

A. It signifies, that by Baptism the evil Spirit is cast out, and the Spirit of God is given to him.

Q. Why is the Child signed on his Breast and Forehead with the Sign of the Cross?

A. To signifie that he is there made the Servant of Christ Crucified.

Q. Why is Salt put into the Childs Mouths?

A. To signifie, that by Baptism he receives Grace and Gifts to preserve his Soul from corruption of Sin; and to warn Christians that their Actions and Words ought to

to be seasoned with prouidence and discretion, signified by salt.

Q. Why doth the *Priest* lay spittle on his ears and nostrils?

A. Because *Christ* by so doing healed one that was both deaf and dumb; as also to signifie, that by *Baptism* his Ears are opened to the word of Faith, and his Nostrils to the good odour of all Christian Vertues.

Q. Why doth the *Priest* ask the Child, if he renounce the Devil and his Poms?

A. To signifie, that he, who will be the child of God, cannot be the child of the Devil.

Q. What mean the several Anointings of the Child?

A. They signifie the interiour, Anointing, or Unction of Divine Grace given to the Soul in *Baptism*.

Q. What mean they in particular?

A. He is anointed on the *Head*, to signifie, that by *Baptism* he is made partaker of the Kingly Dignity of *Christ*; on the *Shoulders*, to signifie, he must bear his *Cross* couragiously; on the *Breast*, to signifie that the *Heart* is there strengthened with Grace to fight against the Devil.

Q. What signifies the white *Ghyrsom* given to the Child?

A. The

A. The purity and innocence which he there receives.

Q. VVhat signifies the *Hallowed Light* given to the Child?

A. The light of Faith, and fire of Charity, with which his Soul is indued by *Baptisme*.

Confirmation expounded.

Q. VVhat is the 2d Sacrament?

A. Confirmation.

Q. When did Christ ordain his Sacrament?

A. The time is, not certain; but Divines most probably hold, it was instituted at *Christs* last Supper.

Q. VVhat is the matter of this Sacrament?

A. Oyl mingled with Balm, blessed by a Bishop.

Q. VVhat is the Form of it?

A. I sign thee with the sign of the Cross, I confirm thee with the Chrysm of Salvation, in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. VVhat Scripture have you for this Sacrament?

A. First, 2 Cor. 1. 22. And he that confirmeth

firmeth us with you in Christ, and hath an-
noyed us, God, who also hath sealed us,
(with the spiritual Character) and given
the pledge of the Spirit in our Hearts.

Secondly, Acts 8. 14, 15, 16. where,
when Philip the Deacon had Converted the
City of Samaria to the Faith, the Apostles,
who were at Jerusalem, sent two Bishops,
St. Peter and St. John to Confirm them,
who when they were come (says the Text)
prayed for them that they might receive the
Holy Ghost; for he was not yet come upon
any of them, but they were only Baptized
in the Name of our Lord Jesus: Then did
they impose their Hands upon them and they
received the Holy Ghost.

Thirdly, Acts 19. 3, 6. where we read,
that St. Paul Baptized and Confirmed about
twelve of St. Johns Disciples: Hearing these
things, they were Baptized in the Name of
our Lord Jesus, and when Paul had Im-
posed Hands on them, the Holy Ghost came
upon them.

Q. Why is Oyl used in this Sacrament?

A. To signifie that the principal and pro-
per effect of it is to make us perfect Chri-
stians, and able to profess our Faith be-
fore Persecuting Tyrants.

Q. Why is Balm used in it?

A. To signifie the good Odour of a Chri-
stian Name, according to that, *We are a*
good

good Odour of Christ to God, 2 Cor. 2. 15.

Q. In what appears the force of Confirmation?

A. In the undaunted confidence and sufferings of the *Apostles*, *Martyrs*, and *Saints* of God, after they had received it.

Q. When are the *Apostles* Confirmed?

A. On *Whitsunday*, in an extraordinary manner, the *Holy Ghost* descending upon them in *Tongues of Fire*.

Q. Does Confirmation give a Character?

A. It does, according to 2 Cor. 1. 22. above cited, where we read, *Who also has sealed us* (that is, with a Character.)

Q. Who is the Minister of this Sacrament?

A. A *Bishop* only, as appears by *Acts* 8. above cited, where two *Bishops* were sent unto *Samaria* to give it.

Q. Is there any necessity of this Sacrament?

A. There is a Moral necessity of it, according to the *Council of Laodicea*, Can. 48. *Those that have been Baptized must after Baptism receive the most Holy Chrysm, and be made Partakers of the heavenly Kingdom.*

Q. What Authority of Fathers and School-Divines have you for its necessity?

A. First, the Authority of *St. Thomas*, who,

who in the Sacrament of Confirmation, affirms, that it is a dangerous thing to dye without it.

Secondly, That of St. Hierome in his Epistle against the Luciferian: Dost thou not know also (saith he) that this is the custom of the Churches, that hands should be imposed on such as have been baptized, and so the Holy Ghost be invocated? dost thou exact where it is written, In the Acts of the Apostles; and though there were no Authority of Scripture for it, yet the consent of the whole World in this behalf, would be equal to a precept; for many other things also, which are observed in the Churches by Tradition, do usurp unto themselves the Authority of a written Law. You see he owns it to be commanded in the Scripture, and though it were not so, yet to be equal to a precept, and have the Authority of a written Law, because it is an Apostolical Tradition, that such as have been baptized, must also be confirmed.

Q. What Authority of Popes have you for it?

A. First that of St. Clement, Pope and Martyr, in his Epistle to Julius, all must make hast (mark the word must) without delay to be regenerated to God, and at length be consigned (confirmed) by a Bishop; that is, to receive the se-

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sevenfold Grace of the Holy Ghost. His reason is: First, because the end of every ones life is uncertain. Secondly, because otherwise he that is baptized cannot be a perfect Christian, nor have a seat among the perfect; if, not by necessity, but by injury, or by wit, he shall remain, and not have that (Confirmation) which we have received from blessed Peter, and all the rest of the Apostles have taught, our Lord commanding.

2. That of Pope Melchiades, teaching That Baptism and Confirmation can by no means be separated from one another, unless by Death preventing, and that one of them cannot rightly be perfected, without the other. And moreover, that, as Confirmation is given by greater men, so it is to be held in greater veneration than Baptism. See Pope Urban de Consecr. Distincto.

4. & 5. cap. de his, &c.

Add to this, That without Confirmation (according to all the Fathers) we are not perfect Christians.

Q. What then would you think of those who for particular and private ends should slight this Sacrament, and teach the Laity not to receive it, when they might conveniently have it?

A. Truly, I think they would slight the mission of the Holy Ghost, (for this Sa-

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crament is a continuance of that mission unto us) and would be great enemies of Christianity.

Q. What sin is it not to receive it, when we may conveniently have it?

A. *Mortal Sin*, if it be done out of contempt, or any gross neglect, especially in a place of persecution, as *England* is.

Q. How prove you that?

A. Because by so doing, we expose our selves to great danger of denying our Faith, against which danger it was peculiarly ordained by *Christ* our Lord.

Q. At what age is *Confirmation* now commonly received?

A. At seven Years old.

Q. Why no sooner?

A. That so we may be able to prepare our selves for it, and remember that we have received it, for it cannot be twice given.

Q. Why is a little blow given on the cheek to him that is *Confirmed*?

A. To signify, he is made the Soldier of *Christ*, and must be ready to suffer stripes, and buffers for his sake.

Q. Must we have any Godfather in *Confirmation*?

A. One only Godfather or Godmother.

Q. Must it be received fasting?

A. That is expedient, (for so the *Apostles* received it), but not necessary.

The

The Eucharist Expounded.

Q. What is the third Sacrament?

A. The blessed Eucharist, or the Sacrament of the Body and Blood of Christ.

Q. By what was this Sacrament prefigured in the Old Law?

A. By the Tree of Life, the burning Bush, Melchisedeck's Bread and Wine, the Paschal Lamb, the Heavenly Manna, and the Ark of the League.

Q. doth the Blessed Eucharist excel all these in dignity?

A. It doth, as far as a substantial body excels a shadow.

Q. What signifies the name Eucharist?

A. It signifies good grace, or Thanksgiving, because it contains the Author and Fountain of Grace, and the greatest Gift of God and Man.

Q. When did Christ ordain the Blessed Eucharist?

A. At his last Supper.

Q. Why so?

A. To leave it to his Church, as the last and greatest part of his love.

Q. What is the Blessed Eucharist?

A. It is the Body and Blood of Jesus

Christ; true God, and true Man, whole *Christ*, under the outward forms of *Bread* and *Wine*.

Q. In what manner is *Christ* present under those Forms?

A. By the true and real presence of his divine and humane Nature, not figuratively only, as some would have it.

Q. How prove you that?

A. First out of S. *Mat.* 26. 26, 27, 28. *Christ* at his last Supper took *Bread* and blessed it, brake it and gave to his Disciples, saying, Take ye and eat, this is my Body and he also blessed the Cup, saying, This is my Blood of the new Testament, which shall be shed for many to the remission of Sins.

2. Out of S. *Mar.* 14. 22, 23, 24. where we read the self-same words.

3. Out of S. *Luke* 22. 19, 20. This is my Body which is given for you, this is the Chalice of the New Testament in my Blood, which shall be shed for you.

4. S. *Joh.* 6. 52, 53, 55. The Bread which I will give is my flesh for the life of the World; my Flesh is meat indeed, and my Blood is drink indeed, unless ye eat the Flesh of the Son of Man and drink his Blood, you shall have no life in you.

5. Out of 1 *Cor.* 11. 23. where S. *Paul* tells us. he received from our Lord, (viz. by special revelation) that at his last Supper he Blessed Bread,

Bread, saying. *Take ye & eat, this is my Body, which shall be delivered for you; this Chalice is the New Testament in my Blood.*

Q. By what means is the Body and Blood of *Christ* made under the outward forms of Bread and Wine?

A. By a real conversion or change of the whole substance of the Bread and Wine into the whole substance of the Body and Blood of *Christ*; which conversion is wrought by the most holy and powerful words of *Consecration*, instituted by *Christ*, and spoken by the *Priest*, and is fitly called *Transubstantiation*, by the *Councils of Lateran* and *Trent* which signifies a passage or conversion of one whole substance into another.

Q. Is there any Scripture for *Transubstantiation*?

A. The word *Transubstantiation* is not found in Scripture; but for the thing signified by it, there are those places in Scripture which prove the *Real Presence*, because those words, *This is my Body*, spoken by *Christ*, after he had taken Bread into his Hands, and signifying that to be his Body, which before was Bread, cannot be true without the change of Bread into his Body, which change is (as I have said already) the thing signified or meant by *Transubstantiation*. Nor may the word be lawfully rejected,

for not being found in Scripture, more than other words used by the Church to explicate Mysteries of Faith, as the word *Trinity*, or *Consubstantiality* of God the Son with God the Father, which are not found in Scripture.

Q. What is the *White*, which we see remaining after *Consecration*?

A. The outward *species* or accidents of *Bread*, under which the *Body* and *Blood* of *Christ* is.

Q. What mean you by those *species* or accidents?

A. The colour, savour and quantity of *Bread*.

Q. Is the *Body* of *Christ* hurt or broken, when we divide or brake the *Sacrament*?

A. It is not; for he is now immortal and impossible, he cannot die, nor suffer any more, *Rom. 6. 9.*

Q. What other reason have you?

A. Because *Christ* is whole in the whole *Host*, and whole in every particle thereof, if you divide or break it; seeing that where ever there would have been *Bread* before *Consecration*, there must needs be the whole *Body* and *Blood* of *Christ*, after *Consecration*.

Q. What example have you for that?

A. The *Soul* of a man, which is whole
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in the whole Body, and whole in every part of the Body; As learned Protestants neither do nor can deny.

Q. How can the same thing be in many several places at once?

A. By the Omnipotent Power of God, by which he himself is in all and every one of his Creatures, at the same instant.

Q. What example have you for that?

A. A word, which being one, yet is in many hundred of ears at once.

Q. What other proof have you?

A. Out of Acts 9. 4, 5. where we read, that Christ, who is alwaies sitting at the right Hand of the Father in Heaven, (as we willingly admit with Protestants) appeared notwithstanding, and discoursed with St. Paul on earth, saying, Saul, Saul, why dost thou persecute me? and when St. Paul replied, Who art thou Lord? he answered, I am Jesus whom thou dost persecute. Therefore, he was then in two places at once.

Q. What is the necessary matter of the Eucharist.

A. Wheaten Bread, and Wine of the Grape.

Q. What is the Essential Form of it?

A. This is my Body, this is my Blood.

Q. Why is a little water mingled with the Wine in the Chalice?

A. To signifie the *Blood* and *Water* flowing from the side of *Christ*, as also, the union of the faithful with *Christ* by vertue of this *Sacrament*.

Q. What disposition is required in him, that receives the Blessed *Eucharist*.

A. That he hath first confessed his sins, and be in a state of *Grace*.

Q. How prove you that?

A. Out of *1 Cor. 11. 28.* Let a man prove himself, and so let him eat of this *Bread*, and drink of this *Cup*. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the *Body* of our *Lord*.

Q. What are the effects of the *Eucharist*?

A. It replenisheth the *Soul* with *Grace*, and nourisheth it in *Spiritual Life*; He that eateth this *Bread* shall live for ever, *St. John 6. 59.*

Q. What other benefit have we by it?

A. It is a most moving and effectual commemoration of the *Incarnation*, *Nativity*, *Passion*, *Resurrection* and *Ascension* of *Christ*.

Q. How do you prove it lawful for the *Laity* to communicate under one kind only?

A. First, because there is no command in *Scripture* for the *Laity* to do it under both, though there be for *Priests* in those words,

words, *Drink ye all of this*, St. Mat. 26. 27. which was spoken to the *Apostles* only, and by them fulfilled, for it follows in Mark 14. 24. *And they all drank.*

2. Out of St. John 5. 59. *He that eateth of this Bread shall live for ever*; therefore one kind sufficeth. 3. Out of Acts 20. 7. where we read, *That the faithful were assembled on the first of the Sabbath to break Bread*, without any mention of the Cup; and the two Disciples in *Emmaus* knew Christ in the breaking of Bread, where the Cup is not mentioned. And St. Paul, 1 Cor. 11. 27. saith, *Therefore whosoever shall eat this Bread, or drink the Chalice of our Lord unworthily (you see by the word (or) it might be received either in one or both kinds) he shall be guilty of the Body and Blood of our Lord.*

Q. Is the most Holy Eucharist or Mass a Sacrifice?

A. It is the *unbloody Sacrifice* of the Body and Blood of Jesus Christ, which himself instituted at his last Supper.

Q. What is an exteriour visible Sacrifice?

A. It is a sensible thing offered to God by a Lawful Priest, in acknowledgment of Gods being the Author of Life and Death, either by some real change made in that thing, or by some other external

Note. Now because the *Eucharist*, or Body and Blood of *Christ* under the forms of consecrated Bread and VVine, is not only a sign of Grace sanctifying a mans Soul, and thereby a Sacrament; but also a thing offered to God in the way I have now expressed, therefore it is properly and truly a *Sacrifice*, and the oblation or action, whereby the Priest offers *Christs* Body in the way specified, is properly and truly a sacrificing action, and because it is done in an unbloody way, therefore it is an unbloody *Sacrifice*.

Q. What necessity was there, that the Blessed *Eucharist* should be not only a *Sacrament*, but also a *Sacrifice*?

A. There was a twofold necessity of it. First, that it might be a sacred Sign, or publick practice of the invisible *Sacrifice* of our hearts to God, and a daily visible means of giving God supreme and Sovereign Honour; for *Sacrifice* is only due to God, all other exterior Honours being communicable to Creatures. Secondly, that it might be a continual renewing of our Love, Peace, and Society as well with God, as also among our selves, and an effectual commemoration of the Passion of our Lord.

Q. For what avails this *Sacrifice*?

A. It is *propitiatory* for the remission of our

our Sins, *impetratory* for the obtaining all benefits; a *peaceable* offering of Thanksgiving to our God, and a sweet *Holocaust* of Divine Love.

Q. Why are Priests obliged to receive under both kinds?

A. Because they offer *Sacrifice*, and represent the *bloody Sacrifice* made upon the *Cross*, where the *Blood* was actually divided from the *Body*; and being offerers of the *Sacrifice*, are bound to receive also the *Cup*, by *Christ's* command expressed, *Mat. 26. 27. Drink ye all of this.*

Q. Is it divided so also in the *Mass*?

A. In the manner of doing or signifying it is, but not by any real separation or division of the one from the other.

Q. How explain you that?

A. Because the *species* of *Bread*, as also the words by which it is consecrated, signify and represent, as if the *Body of Christ* only were contained under it; whereas there is indeed whole *Christ*; and the *species* of *Wine*, as likewise the words by which it is consecrated, signify and represent, as if there only were the *Blood of Christ*, although there be both *Body* and *Blood*, whole *Christ*.

Q. Did the Laity ever communicate under both kinds?

A. They did sometimes in the *Primitive Church*

Church, and may again, if Holy Church shall so appoint; but it is now prohibited by the Church to prevent the great danger of shedding the Cup; neither are the Laitie in this defrauded of any thing; For they receive whole Christ under one kind, which is incomparably more than the pretended Reformers have under both, who receive only a bit of Bakers-bread, with a poor sup of common Vinters Wine.

Penance Expounded.

Q. **VV**hat is the fourth Sacrament?
A. Penance.

Q. What warrant have you for doing acts of Penance?

A. First, out of Apoc. 2. 4. That hath left thy first Charity, therefore be mindful from whence thou art fallen, and do Penance.

Secondly, And Jesus began to preach, and say, do ye Penance; for the Kingdom of God is at hand, Mat. 4. 17.

Q. When did Christ ordain this Sacrament?

A. When he breathed on his Disciples, saying, Receive ye the Holy Ghost: whose sins ye shall forgive, they are forgiven, and whose sins ye shall retain, they are re-

te-

retained, St. Joh. 20. 23.

Q. What is the matter of this Sacrament?

A. The sins and confessions of the Penitent.

Q. What is the form of it?

A. *I absolve thee from thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. What are the effects of it?

A. It reconciles us to God and either restores, or increaseth Grace.

Q. How prove you that?

A. Out of St. John 20. 23. above cited. And out of St. John 1. 9. *If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all iniquity.*

Q. How many parts hath the Sacrament of Penance?

A. It hath three parts: namely, Contrition, Confession, and Satisfaction.

Q. What is Contrition?

A. It is a hearty sorrow for our sins preceeding immediatly from the Love of God, and joyued with a firm purpose of a mendment.

Q. What is Attrition?

Q. 'Tis imperfect Contrition, arising from the consideration of the turpitude of sin, or fear of punishment; and it is
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contain a detestation of sin, and hope of pardon, 'tis so far from being it self wicked, that though *alone* it justifie not, yet it prepares the way to justification, and disposes towards obtaining Gods Grace in this Sacrament.

Q. What if a dying man be in mortal Sin, and cannot have a Priest?

A. Then nothing but Contrition will suffice, it being impossible to be saved without the love of God.

Q. What is the firm purpose of amendment?

A. It is a resolution not only to shun sin, but also the occasion of it.

Q. How long hath Confession been in use and practice?

A. Ever since the Apostles time, according to St. James 5. 16. Confess therefore your sins to one another, and pray for one another, that you may be saved. And Acts 19. 18. Many of them that believed, came, confessing and declaring their deeds.

Q. What is Confession?

A. It is a Sacramental opening our sins to a Priest, to obtain absolution.

Q. Is there any special good or comfort to man from Confession?

A. Very great; because as to a mind laden with secret griefs, the best of comforts is, to disclose her case to some faithful-

ful Friend; So to a Soul laden with secret sins, one of the greatest comforts and best of remedies possible is, to have selected Persons ordained for that end by *Christ* himself, men of singular Piety and Learning, and not questionable (by any Law, of what they are to hear in *Confession*, to whom she may confess her sins, with an assurance both of comfort, correction and direction, for the amendment of her faults.

Q. What are the necessary conditions of a good *Confession*?

A. That it be short, diligent, humble confounding, sincere and entire.

Q. How, *short*?

A. By avoiding superfluous words and circumstances.

Q. How, *diligent*?

A. By using a competent time and care in the examine of our *Conscience*.

Q. How, *humble*?

A. By making our *confession* with humble hearts.

Q. How, *confounding*?

A. By stirring up confusion for our sins.

Q. How, *sincere*?

A. By confessing our sins plainly without seeking to lessen or excuse them.

Q. How, *entire*?

A. By confessing not only in what things

we have sinned mortally, but also how often, as near as we are able to remember.

Q. What if a man do knowingly leave out any one mortal sin in his Confession, for fear, or shame?

A. He makes his whole Confession void, and commits a great Sacrilege by lying to the Holy Ghost, and abusing the Sacrament.

Q. How prove you that?

A. By the example of *Ananias* and his Wife *Sapphira*, who were struck dead at the feet of St. Peter, for daring to lie to the Holy Ghost, Acts 5. 5, 10.

Q. Is he that hath so done bound to confess all again?

A. Yes, all that are mortal, together with that which he left out?

Q. What is Satisfaction?

A. It is (speaking of it as part of this Sacrament) the Sacramental Penance, enjoined us by the Priest at confession; besides which, we may also satisfy for our sins by our own voluntary prayers, fasting, or other good works of sufferings.

Q. For what do we satisfy by that Penance?

A. For such temporal Punishments as remain due sometimes to our sins, after the sins are forgiven us.

Q. How do you prove that Priests have power

power to impose Penance?

A. Out of 1 Cor. 5. 3. where St. Paul excommunicated the incestuous Corinthian; I (saith he) absent in body, but present in Spirit, have already judged him that hath so done, &c. to deliver such an one to Satan, for the destruction of the Flesh, that the Soul may be saved.

Q. How prove you; that temporal punishments may remain due to our sins, after the sins themselves be forgiven us.

A. First, because Adam after his sin was forgiven him, was notwithstanding cast out of Paradise for ever, and his whole Posterity made subject unto death, and many miseries, in punishment of that sin, Gen. 3. 24.

Secondly, because David, after his sin of Adultery was forgiven him, was temporally punished for it with the death of his Child; Our Lord (saith Nathan) hath taken away thy sin, nevertheless thy Son shall die, 2 Sam. 12. 13, 14.

Thirdly, because whom our Lord loveth, he chastiseth, Heb. 12. 6.

Q. By what other means are those temporal punishments released?

A. By Indulgences.

Q. What is an Indulgence?

A. Not a pardon for sins to come, or leave to commit sin, (as Protestants do falsely

fallily and slanderously teach) but a releasing only of such temporal punishments as remain due to those sins, which have already been forgiven us, by Penance and Confession.

Q. How doth an Indulgence release those punishments?

A. By the superabundant merits of Christ and his Saints, which it applies to our Souls, by the special grant of the Church.

Q. When did Christ give his Church power to grant Indulgences?

A. When he said to St. Peter, *To thee will I give the Keyes of the Kingdom of Heaven, whatsoever thou shalt bind on Earth, it shall be bound in Heaven, and whatsoever thou shalt loose on Earth, shall be loosed in Heaven, &c.* Math. 16. 19.

Q. How prove you that the Apostles did ever use this power?

A. Out of 2 Cor. 2. 10. where St. Paul remitted part of the Corinthians Penance; *To him that is such an one (saith he) this rebuke sufficeth, &c. whom you have pardoned any thing, I also.*

Q. What is required for the gaining of an Indulgence?

A. That we perform the works enjoyned us, and that the last part of them be done in state of Grace.

Q. What

Q. What are those Works?

A. Fasting, Prayer, and Almes-deeds.

Extream Unction expounded.

Q. **VV**hat is the fifth Sacrament?

A. *Extream Unction.*

Q. When did Christ institute that?

A. The time is uncertain: some think it was instituted at his last Supper; others, that it was done betwixt his Resurrection and Ascension.

Q. By whom was this Sacrament promulgated?

A. By St. James 5. 13, 14, 15. *If any man sick among you, let him bring in the Priests of the Church, and let them pray over him, annoyling him with Oyl in the name of our Lord, and the prayer of faith shall save the sick man, and our Lord will lift him up, and if he be in sin, his sins shall be forg. ven him.*

Q. Who is capable of this Sacrament?

A. Every true and faithful Christian who is in mortal danger of Death by sickness, excepting Infants, Fools, and such as are alwaies mad.

Q. What is the matter of it?

A. *By his annoyling, and his own most pious mercy, Our Lord pardon thee whatsoever*

soever thou hast sinned by thy seeing. &c.
And so of all the other Sences, repeating
the same words.

Q. What are the effects of *Extream*
Unction?

A. It comforts the Soul in her last Ago-
ny against despair, it remits Venial sins,
and the reliicks of sin, and restores corpo-
ral health if it be expedient.

Q. How prove you that?

A. Out of St. Mark 6. 13. where we
read, *That the Apostles anointed with Oyl*
many sick, and healed them; which anoin-
ting is insinuated by many to have been a
previous sign of *Extream Unction*, and
consequently of its effects.

Q. Why then do so few recover after
it?

A. Either because recovery of the Body
is not expedient for the Soul, or because
the sick deferred the *Sacrament* too long,
as too many do; or for some other indis-
position in the receiver or giver of it.

Holy Order Expounded.

Q. **W**hat is the sixth *Sacrament*?

A. *Holy Order.*

Q. To whom doth this appertain?

A. To the *Rulers and Ministers of the*
Church

Church, as *Bishops, Priests, Deacons and Subdeacons.*

Q. What other proof have you for *Bishops, Priests and Deacons*?

A. For *Bishops and Deacons*, out of *Phil. 1. 1. To all the Saints at Phillippi,* (saith *St. Paul*) *with the Bishops and Deacons.* And for *Priests*, out of *St. James* above cited, *Is any man sick among you, let him bring in the Priests of the Church, &c.*

Q. Where did Christ ordain this Sacrament?

A. At his last Supper, when he made his *Apostles Priests* saying, *This is my Body which is given for you, do ye this for a commemoration of me,* *St. Luke 22. 19.*

Q. What did Christ then give them power to do?

A. To offer the *Unbloody Sacrifice* of his own Body and Blood, which he himself had there ordained, and offered unto the outward forms of Bread and Wine.

Q. Why did he say, *do ye this for a commemoration of me*?

A. Because the *Unbloody Sacrifice* of the *Mass* is a commemoration or memorial of the *bloody Sacrifice* made on the *Cross*; nay more, it is a renovation of it in an unbloody way.

Q. What are the effects of *Holy Order*?

A. It gives a *Spiritual Power* to ordain

dain Priests, to consecrate the Body and Blood of Christ, to administer the Sacraments, serve the *Altar*, and to preach.

Q. What else?

A. It gives also a special Grace for the well doing of the foresaid Office?

Q. How prove you that?

A. Out of 1 Tim. 4. 14. *Neglect not the grace which is in thee by Prophecie, with the imposition of the hands of Priesthood.*

Q. What is the proper Office of a Bishop?

A. To give Holy Orders, and Confirmation; to Preach and Govern the Church.

Q. How prove you that?

A. To Confirm, out of Acts 8. above cited, where we read two Bishops were sent to confirm the Samaritains.

Q. How prove you that Bishops are of Divine Right, and have Authority from God to Rule the Church?

A. Out of Acts 20. 28. *Take heed unto your selves, and to the whole flock wherein the Holy Ghost hath placed you Bishops, to rule the Church of God.*

Q. How prove you that Bishops only can ordain Priests?

A. Out of Titus 1. 5. *For this cause left I thee Crete, that thou shouldest reform the things that are wanting, and ordain*

dain Priests by Cities, (he was a Bishop.)

Q. What sin is it therefore to oppose Hierarchy and Episcopacy, either in the whole Church, or in particular Churches for private ends?

A. It is sin of Rebellion, and High Treason against the peace and safety of Christ's spiritual Commonwealth, the Church.

Q. How declare you that?

A. Because no Law can subsist without guards and lookers to it: since therefore Christ hath ordained Bishops to be the Guards and Teachers of his Law, they who strike at Bishops, strike also at the whole Law of Christ, and safety of the People.

Q. Why is it requisite that Bishops and Pastors should have such great Revenues?

A. Because they bear a considerable charge and office in the Commonwealth, therefore ought to have a competence for the performance of it. Secondly, that they may give the Laity an example of the true use of riches. And lastly, that it may breed a due respect both of their Persons and callings in such as they are set to govern, who cannot alwayes judge of their internal Qualities.

Q. What is the Office of a Priest?

A. To offer Sacrifice, and administer the rest of the Sacraments, excepting Holy Order and Confirmation.

Q. How prove you a Sacrifice in the new Law?

A. First,

[108]
A. First, because there is a *Priesthood*, as you have heard, and an *Altar*, according to that, - *We have an Altar* (sayeth St. Paul) *wherefore they have no power to eat, who serve in the Tabernacle, Heb. 13. 10.*

Secondly, out of *Mal. 1. 11.* where he foretold the Sacrifice of the New Law, saying, *From the rising of the Sun, even to the going down, great is my Name amongst the Gentiles, and in every place there is sacrificing, and there is offered to my Name a clean Oblation, saith the Lord of Hosts.*

Thirdly, out of *St. Luke 22. 19, 20.* where Christ (who is *High Priest* for ever according to the order of *Melchisedech*) offered the Sacrifice of his own Body and Blood, under the forms of *Bread* and *Wine*, saying, *This is my Body which is given for you* (it was given for us you hear at his last Supper) *This is the Chalice, the new Testament in my Blood, which Chalice (according to the Greek Text) is shed for you.*

Q. Is it lawful for *Priests* to marry?

A. It is not, there being a Precept of the Church against it, descending to us by Tradition from the *Apostles*; neither did any of the *Apostles* ever accompany with their *Wives*, after their calling to the *Apostleship*. And a Vow of perpetual Chastity

they being annexed to *Holy Orders* in the Latin or *Western Church*.

Q. Why is it requisite, that *Priests* should live chaste and unmarried?

A. Because of all pleasures the carnal most affects sensible Nature, causing the greatest extremities in man, and is the greatest binder of man to earthly things: Wherefore it is an employment little be- seeming those, who are obliged by their very calling to draw the people from this clod of earth, and elevate their hearts to Heavenly things.

Q. What are the *lesser Orders* of the Church?

A. *Acolyte, Lector, Exorcist, and Porter*, according to the fourth Council of *Carthage*, Can. 6.

Q. Is it lawful for *Women* to Preach or to be *Priests*?

A. It is not, according to *1 Cor. 14. 34. Let Women hold their peace in Churches, for it is not permitted them to speak, but to be subject, as the Law saith.*

Q. Is it lawful for any man to usurp and take upon him *Priestly Power*, without the Ordination of the Church?

A. It is not, according to *Heb. 5. 1. 4. For every high Priest, taken from among men, is appointed for men, &c. that he may offer gifts and Sacrifices for sins. Nei-*

175
ther doth any man take the honour to himself, but he that is called of God, as Aaron.

Q. VVhat other proof have you?

A. Out of St. John 10. 1. *Men, I say unto you, he that entereth us by the door (Holy Order) into the fold of the sheep, but climbs up another way, is a thief, and a Robber.*

Q. What if a man pretend an extraordinary calling?

A. He must prove it by miracles, or else be esteemed an Impostor.

Q. VVhat examples have you against the usurpation of Priestly power?

A. That of King *Ozias*, who was presently struck by God with a Leprosie in his Fore-head, for usurping the Priestly Office of offering or burning Incense in the Temple, 2 Paralip. 26. 9.

Q. VVhat besides?

A. The example of *Cora*, *Dathan*, and *Abiram*, who, for usurping the Office of Priests (though they were themselves true Believers) were swallowed up alive by the earth, Num. 16. 32. And 250 others, who were offering Incense with them, were consumed with fire from Heaven, v. 35. with fourteen Thousand and seven Hundred more, which were also burnt with fire from Heaven, for only siding with them, v. 49.

Matrimony expounded.

Q VVhat is the seventh Sacrament?

A. *Matrimony.*

Q. *VVhere was Matrimony first ordained?*

A. *In Paradise, by Almighty GOD, when he gave Eve a VVife to Adam, who prechily said, Wherefore a man shall leave his Father, and his Mother, and shall cleave to his Wife, and they shall be two in one flesh, Gen. 2. 22, 24.*

Q. *Where was it made a Sacrament of the new Law?*

A. *Where and when Christ instituted this Sacrament is uncertain: some think it done, or at least intimated at the wedding of Cana in Galilee, where Christ was present, and wrought his first Miracle, by turning Water into Wine, St. John 2. Others more probably say it was done, when Christ declared the indissolubility of Marriage, saying, Therefore, now they are not two, but one flesh; that therefore which God hath joined together, let no man separate, Matth. 19. 6.*

Q. *Why was it requisite that Marriage should be made a Sacrament?*

H 2

A. *Because*

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A. Because it is a contract whereon depends the chief happiness of a married life; as being ordained for the restraint of sinful concupiscence, the good of Posterity, the well ordering our Domestic Affairs, and the Education of our Children in the fear and service of GOD: and therefore ought to be ranked in the highest order of those Actions, which CHRIST hath sanctified for the use of man.

Q. How prove you Marriage to be a Sacrament?

A. Because as you have heard, it is a conjunction made and Sanctified by God himself, and not to be dissolved by any power of mans.

Q. What other proof have you?

A. Out of Eph. 5. 31, 32. *They shall be two in one flesh, this is a great Sacrament, but I, speak in Christ and in the Church.*

Q. What is the matter of this Sacrament?

A. The mutual consent of the Parties, and delivery of their Bodies to one another.

Q. What is the form of it?

A. The words or signs which signify the said present consent and delivery of their Bodies.

Q. What

Q. What are the Effects of Marriage?

A. It gives special Grace to the married Couple, to love and bear with one another, as also to bring up their Children in the fear of God.

Q. What is the principal End of Marriage?

A. To beget Children, and bring them up in the service of God; and the next to this, is, that man may have a remedy against concupiscence, and a helper in the way of Salvation.

Q. How great is the tie of Marriage?

A. So great, that it can never be dissolved, but by death, as you have heard out of St. Matth. 19.

Q. What are the Obligations of Man and Wife?

A. To love, honour, and comfort one another.

Q. What besides?

A. Husbands are obliged to cherish and comfort their Wives: Wives to be subject obey, and fear their Husbands.

Q. How prove you that?

A. Out of Col. 3. 18, 19. Women be subject to your Husbands, as it becometh in our Lord: Men love your Wives, and be not bitter towards them. And out of Ephes. 5. 22, 23. Let Women be subject to

their Husbands, as to our Lord, because the Man is the head of the Woman, as Christ is the head of the Church, and v. 24. But as the Church is subject to Christ, so also Women so their Husbands in all things. And again, v. 33. Let each man love his Wife as himself, and let the Wife fear her Husband.

Q. What else?

A. To render mutually the Marriage debt, according to that, Let the Husband render his debt unto his Wife, and the Wife also in like manner to her Husband: The Woman now hath no power of her own body, but the Husband, and in like manner, the Man hath no power of his own body, but the Woman, 1 Cor. 7. 3, 4.

Q. Is it lawful for Children to marry without the consent of their Parents?

A. It is not; neither is it lawful for Parents to force them to marry against their wills.

Q. Why are many so unhappy in their Marriages?

A. Because they never consulted with God about them, nor sought to have his Blessing in them.

Q. For what other reason?

A. Because they were lewd before Marriage or married for lust or wealth, and not for the right end of Marriage.

Q. What

Q. What meaneth the blessing of the Priests given in Marriage?

A. It is to beg all Blessings of God, for the new married couple.

Q. Why is the Ring put on the fourth finger?

A. Because that is called the *heart finger*, and hath (they say) a vein in it, which reacheth to the heart; So to signify the hearty and constant love which ought to be betwixt Man and Wife.

Q. What signifies the Ring it self?

A. It is a Symbol of perfection and eternity being equal in parts, and Spherical in figure, without beginning or end; to innuinate the perfect and perpetual love of Man and Wife.

Q. What are the best means to obtain good Children?

A. Fasting, Prayer, and Alms-deeds; for so St. *Joachim* and *Anne* obtained the Blessed *Virgin Mary*, and so the Blessed *Virgin* became the Mother of God.

Q. What obligation have Parents to their Children?

A. To instruct them in the Faith of Christ, to give them good example, to feed and nourish, to provide for them in Marriage, and to correct their faults.

Q. What are the chief and most common impediments of Marriage?

A. Collateral Consanguinity and Affinity to the fourth degree, inclusively; and in the right Line all degrees are prohibited by the Law of Nature, and indispensable.

Q. Can the Church dispense in these Collateral Degrees?

A. She can; excepting only the first Collateral Degree of Consanguinity, to wit, the first Brother and Sister.

Q. How prove you that?

A. First, out of Gen. 29. 29. where we read, that Jacob, having first married Leah, took also Rachel her sister to wife, without scruple or reproof; which was the first Collateral degree of Affinity.

Secondly, out of Gen. 31. where Joseph took to wife Sarah, his Brother's daughter, which is the second Collateral degree of Consanguinity.

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C H A P. XII.

*The Cardinal Vertues
expounded.*

Q. **H**ow many Cardinal Vertues are there?

A. There be four, *Prudence, Justice, Fortitude, and Temperance.*

Q. Why are these called Cardinal Vertues?

A. Because they are fountains, and as it were, the hinges of all good Works.

Q. What is Prudence?

A. It is a Vertue which makes us wary in all our actions, that we only neither deceive others, nor be deceived ourselves, or which (according to the rule of Honesty) prescribes us what is to be desired, and what to be avoided.

Q. How prove you that?

A. Out of Ecclesiastes, chapter 4, *Who hath understanding, will keep it self from all sin, and in the works of justice it shall have success.*

Q. What is Justice?

A. It

A. It is a vertue which gives every man his own, according to that, *Render to all men their due, to whom Tribute, Tribute; to whom Custom, Custom; to whom Fear, Fear; to whom Honour, Honour.* Rom. 13. 7.

Q. What is Temperance?

A. It is a vertue which moderates our appetites and desires, that they be according to reason, and not inordinate: *He, that is abstinent (saith the Wiseman) shall increase life,* Eccles. 3. 7.

Q. What is Fortitude?

A. It is a vertue, by which the labours and dangers even of death it self, that are opposite unto Vertue, are courageously undertaken, and patiently sustained: *The wicked man flieth (saith Solomon) when no man pursueth; but the just man is as confident.* Lyon shall be without fear, Prov. 28. And in St. Pet. 3. 14. we read, *The fear of them fear ye not, and be not troubled; but sanctifie our Lord Christ in your hearts.*

Q. Is it necessary for a Christian to be exercised in these Vertues?

A. It is; for we must not only decline from evil, but do good, Psalm. 36. 27.

CHAP.

CHAP. XIII.

The Gifts of the Holy Ghost expounded.

Q. **H**ow many be the gifts of the Holy Ghost?

A. Seven; *Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and the fear of our Lord.*

Q. What is *Wisdom*?

A. It is a gift of God, which teacheth us to direct our whole lives and actions to his Honour, and the Salvation of our Souls.

Q. What is *Understanding*?

A. It is the gift of God, by which we are enabled to penetrate the high mysteries of our Faith.

Q. What is *Counsel*?

A. It is a gift of God, by which we discover the frauds and deceits of the Devil, and are not cheated with them.

Q. What is *Fortitude*?

A. It is a gift of God, whereby we are enabled to undergo and despise all dangers.

dangers for his sake.

Q. What is *Piety*?

A. It is a gift of God, which makes us devout and zealous in his service.

Q. What is the *Fear of the Lord*?

A. It is a gift of God, which curbs our rashness, with-holds us from sin, and makes us obedient to Gods Law.

CHAP. XIV.

The Twelve Fruits of the Holy Ghost expounded.

Q. **H**ow many be the *Fruits* of the Holy Ghost?

A. There be twelve, as you may see Gal. 5.

Q. What is the *first*?

A. *Charity*, whose nature and effects you know already.

Q. What is the *second*?

A. *Joy*, by which we are enabled to serve God with cheerful hearts.

Q. What

Q. What is the *third*?

A. *Peace*, which keeps us unmoved in our minds amidst the storms and tempests of the world.

Q. What is the *fourth*?

A. *Patience*, which enables us to suffer all adversities for the love of God.

Q. What is the *fifth*?

A. *Longanimity*, which is an untired confidence of mind, in expecting the good things of the life to come.

Q. What is the *sixth*?

A. *Goodness*, which makes us hurt no man, and do good to all.

Q. What is the *seventh*?

A. *Benignity*, which causeth an affable sweetness in our manners and conversation.

Q. What is the *eighth*?

A. *Mildness*, which allays in us all the motions of passion and anger.

Q. What is the *ninth*?

A. *Fidelity*, which makes us punctual observers of our covenants and promises.

Q. What is the *tenth*?

A. *Modesty*, which observes a fitting mean in all outward actions.

Q. What is the *eleventh*?

A. *Continency*, which makes us not only abstemious in meat and drink; but in all other sensible delights.

Q. What

Q. What is the twelfth?

A. Chastity, which keeps a pure Soul in a pure Body.

Q. Who are they that have these Fruits?

A. The Children of God only; for whosoever are led by the Spirit of God, they are the Sons of God, Rom. 8. 14.

CHAP. XV.

The Works of Mercy (C corporal and Spiritual) expounded.

Q. How many are the works of Mercy Corporal?

A. Seven: 1. To feed the hungry. 2. To give drink to the thirsty. 3. To cloath the naked. 4. To harbour the harbourless. 5. To visit the sick. 6. To visit the imprisoned. And 7. To bury the dead.

Q. How prove you that these works are meritorious of a reward?

A. Because Christ hath promised the Kingdom of Heaven, as the Reward of them: Come, O ye blessed of my Father, (saith he) and possess ye the Kingdom, &c. for I was hungry, and ye gave me to eat, &c. Matth. 25. 35, 36.

Q. When

Q. When are we said to feed and cloath Christ?

A. As often as we feed and cloath the poor; What ye have done (saith he) to one of my little ones, that ye have done unto me. v. 40.

Q. Is the Reward of these Works a Reward of Justice?

A. It is; according to 2 Tim. 4. 7. 8. I have fought a good fight (saith St. Paul) there is a Crown of Justice laid up for me, which our Lord will render to me at that day, a just Judge.

Q. What other proof have you?

A. Out of Heb. 6. 10. For God is not unjust that he should forget the work and love, which you have shewed in his Name, who have Ministered unto the Saints, and do Minister.

Q. How many be the works of Mercy Spiritual?

A. Seven also: 1. To give counsel to the doubtful. 2. To instruct the ignorant. 3. To admonish sinners. 4. To comfort the afflicted. 5. To forgive offences. 6. To bear patiently the troublesome. 7. To pray for the quick and the dead.

Q. How prove you prayer for the dead?

A. First out of the places above and after cited for Purgatory. Secondly, out of 1 John 5. 16. He that knoweth his brother

brother to sin a sin not unto death, let him ask, and life shall be given him, not sinning to death (i. e. by final impenitence) therefore it is lawful to pray for all such as die penitent, and confessing their sins. And, in 2 Mac. 12. we read, *It is a wholesome and holy cogitation, to pray for the dead, that they may be loosed from their sins.*

Q. How shew you these Works to be meritorious?

A. Out of Dan. 12. 2. *They who instruct others in Justice, shall shine as Stars for all eternity.*

CHAP. XVI.

The eight Beatitudes.

Q. What are the eight Beatitudes?

A. The sum of them is, 1. Poverty of Spirit. 2. Meekness. 3. Mourning. 4. To hunger and thirst after Justice. 5. Mercifulness. 6. Cleanliness of heart. 7. To be Peace-makers. 8. To suffer persecution for Justice sake. See 5. Matth. 5.

Q. Whence

Q. Whence ariseth the necessity of suffering Persecutions?

A. Because all that will live godly in Jesus Christ shall suffer Persecution, 2 Tim. 3. 12.

CHAP. XVII.

The kinds of Sin explicated.

Q. VVhy is it necessary for a Christian to know the natures and kinds of Sin?

A. That so he may detect and avoid them.

Q. How many kinds of sin be there?

A. Two: namely, *Original* and *Actual*.

Q. What is *Original Sin*?

A. It is a portion of *Original Justice*, which we inherit from our first Parent *Adam*, being all, by course of nature conceived and born in that privation, or *Original Sin*.

Q. How prove you that?

A. Out of Rom. 5. 12. *Therefore as by one man sin entered into the world, and by sin death, and so unto all men death did pass, in whom all have sinned.*

Q. What

Q. What are the effects of *Original sin*?

A. *Concupiscence, Ignorance, evil Inclination, Prowess to sin, Sickness and Death.*

Q. How is *Original sin* taken away?

A. By holy *Baptism*.

Q. Whither go Infants that die without *Baptism*?

A. To the upper part of Hell, where they endure the pain of loss (though not of sense) and shall never see the face of God.

Q. How prove you that?

A. Out of St. John 3. 5. *Unless a man be born again of water and the spirit, he cannot enter into the Kingdom of God.*

Q. What is *Actual Sin*?

A. It is a thought, word or deed, contrary to the Law of God.

Q. What is a sin of *Omission*?

A. To omit any thing willing, which is commanded by GOD, or by his Church.

Q. Why is *Actual Sin* so called?

A. Because the material part of it is commonly some voluntary Act of ours.

Q. Is all sin voluntary and deliberate?

A. It is; because (speaking of *Actual Sin*) no man sinneth in doing that which is not in his power to avoid.

Q. What other proof have you?

A. Because the whole Gospel of *Christ*

Christ is nothing else, but an Exhortation to do Good, and avoid Evil; than which nothing were more vain, if it be not in the free election and power of man, as assisted by Gods grace, to do or not to do such things.

Q. What Scripture have you for that?

A. First, out of Gen. 4. 7. If thou do well, shalt not thou receive gain? but if thou dost ill, shall not thy sin be forthwith present at the door? but the desire thereof shall be under thee, and thou shalt have dominion over it.

Secondly. Out of Deut. 30. 19, 20. I call to witness this day Heaven and Earth, that I have proposed to thee Life and Death, Blessing and Cursing, choose therefore Life, that thou mayst live.

Thirdly, Out of 1 Cor. 7. 37. He that hath determined in his heart being settled, not having necessity, but having the power of his own will, and hath judged in his heart to keep his Virgin, doth well; (you see men hath power of his own will) and in Phil. 4. 13. I can do all things (sayeth S. Paul) in him that strengtheneth me.

Q. Doth not the efficacy of Gods grace hinder and hurt the freedom of our will?

A. No, it perfects it; according to
1 Cor.

1 Cor. 15. 10. I have laboured more abundantly (saith St. Paul) than all they: yet not I, but the grace of God with me. You hear the grace of God did not hinder, but perfect his working.

Q. How is *actual* sin divided?

A. Into *Mortal* and *Venial*?

Q. What is *mortal* sin?

A. Any great offence against the Charity of God, or our Neighbours: and is so called, because it kills the Soul, and robs it of the spiritual Life of Grace.

Q. What is *venial* sin?

A. A small and very pardonable offence against God, or our Neighbour.

Q. How prove you that some sins are *mortal*?

A. First, out of Rom. 6. 23. For the stipend of sin is death. And v. 21. What fruit therefore had you then in those things for which now you are ashamed; for the end of them is death.

Secondly, out of Wisdom 6. 14. For a man by malice killeth his own soul. And out of Ezek. 18. 4. The soul that shall sin, the same shall die.

Q. How prove you that some sins are only *venial*?

A. First, out of 1. St. John 1. 8. where speaking of such as walk in the light, and are cleansed from all *mortal* sin, by the

the Blood of Christ; he adds, *If we will say we have no sin, we seduce our selves, and the truth is not in us.*

Secondly, in many things we all offend. S. James 3. 2. and in Prov. 14. 26. *The just man falleth seven times not mortally, for then he were no longer just, therefore venially.*

Thirdly, out of St. Mat. 12. 36. *But I say unto you Every idle word which men shall speak, they shall render an account for at the day of judgment.* Now, God forbid every idle word should be a mortal sin.

Q. What are the effects of venial sin?

A. It doth not rob the Soul of Life as mortal doth, but only weakeneth the fervour of Charity, and by degrees disposeth unto mortal.

Q. Why are we bound to shun not only mortal, but venial sins?

A. Because he that contemneth small things, shall fall by little and little, Eccles. 10. 1.

Q. What other proof have you?

A. Because no polluted thing shall enter into the Heavenly Hierusalem, Apoc. 21. 27. be it polluted with mortal or venial sin.

Q. How shall we be able to know when any sin is mortal, and when but venial?

A. Because to any mortal sin it is required,

quired both that it be deliberate, and perfectly voluntary, and that it be in a matter of weight against the Law of God, one or both of which Conditions is always wanting in a venial sin.

Q. How is mortal sin remitted?

A. By hearty penance and contrition.

Q. How is venial sin remitted?

A. By all the Sacraments, by holy Water, devout Prayer, and the like.

Q. Whether go such as die in mortal sin?

A. To Hell, for all eternity, as you have heard in the Creed.

Q. Whether go such as dye in Venial sin, or not having fully satisfied for the temporal punishments due to their mortal sins, which are forgiven them?

A. To Purgatory, till they have made full satisfaction for them; and then to Heaven.

Q. How prove you that there is a Purgatory, or penal place, where Souls are purged after death.

A. Out of 1. St. Pet. 3. 18, 19, 20. Christ being dead for our sins, came in spirit, and preached to them also that were in prison, which had been incredulous in the days of Noah, when the Ark was a building.

Q. What other proof have you?

A. Out of 1. Cor. 2. 13, 14, 15. The work of every man shall be manifest, for the day of our Lord will declare it, because it shall

shall be revealed in fire; and the work of every one, of what kind it is, the fire shall try, if a mans work abide (as theirs doth who have deserved so (Purgatory) he shall receive a reward: if any mans work burn (as theirs do who go to Purgatory) he shall suffer detriment, but himself shall be saved, yet so as by fire.

Q. What besides?

A. Out of St. Matth. 5. 26, 27. Be thou at agreement with thy adversary betimes, whilst thou art in the way with him, (that is in this Life) lest perhaps the adversary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into Prison, (Purgatory) Amen, I say unto thee, thou shalt not go out from thence, till thou repay the last farthing.

Q. What other yet?

A. Out of St. Matth. 12. 32. Some sins shall neither be forgiven in this world, nor in the world to come. Therefore there is a place of purging and pardoning sins after this life.

Q. How is a man made guilty, or said to co-operate to other mens sins?

A. As often as he is an effectual cause of sin in others by any of these nine means:

- 1 By counsel. 2 By command. 3 By consent.
- 4 By provocation. 5 By praise or flattery.
- 6 By silence.

7. By

7. By conscience. 8. By participation.
or 9. By defect of the ill done.

CHAP. XVIII.

The seven deadly sins expounded.

Q. **H**ow call you the seven deadly
or capital sins?

A. Pride, Covetousness, Lechery, Anger,
Gluttony, Envy, and Sloth.

Q. What is Pride?

A. It is an inordinate desire of our own
excellency or esteem.

Q. Why is Pride called a capital sin?

A. Because it is the head or fountain of
many other sins.

Q. What for example?

A. Vain-glory, Boasting, Hypocrisie,
Ambition, Avarice, Presumption, and
Contempt of others.

Q. What is Vain-glory?

A. An inordinate desire of humane
Praise.

Q. What is Boasting?

A. A foolish cracking of our selves.

Q. What

Q. What is *Hypocrisie*?

A. A counterfeiting of more piety and vertue then we have.

Q. What is *Ambition*?

A. An inordinate desire of honour.

Q. What is *Arrogancy*?

A. A high contempt of others, joyned with insolency and rashness.

Q. What is *Presumption*?

A. An attempting of things above our strength.

Q. What is *contempt of others*?

A. A disdainful preferring our selves before others.

Q. What other Daughters hath *Pride*?

A. *Pertinacy, Discord, Disobedience, and Ingratitude.*

Q. What is *Pertinacy*?

A. A wilful sticking to our own opinions, contrary to the judgement of our betters.

Q. What is *Discord*?

A. A wrangling in words with such as we ought to assent and yield unto.

Q. What is *Disobedience*?

A. A refractoriness to Parents and Superiours.

Q. What is *Ingratitude*?

A. A forgetting or neglecting of benefits.

Q. How prove you *pride* to be a mortal sin.?

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A. Be-

A. Because we read, *That God resists the proud, and gives his grace to the humble,* 1 St. Pet. 5. 5. *And Pride is odious before God and Men,* Eccl. 10. 7.

Q. What are the Remedies of Pride?

A. To remember that Holy Lesson of Christ: *Learn of me, because I am meek and humble of Heart,* Matth. 11. 29. And to consider that we are sinful dust and shall return again to dust; and that whatsoever good we have or do, is the meer Gift of God.

Q. What is the Virtue opposite to Pride?

A. Humility, which teaches us a lowly conceit of ourselves: *He that humbleth himself, shall be exalted,* St. Matth. 23. 12.

Covetousness Expounded.

Q. What is Covetousness?

A. An inordinate desire of Riches.

Q. When is Covetousness a mortal Sin?

A. When either we desire unjustly that which is another Mans, of some considerable value; or else refuse to give of that which is our own to such as are in any extremum or moral necessity.

Q. How

Q. How prove you the first Part?

A. Out of 1 Tim. 6. 9. Unprofitable and hurtful desires drown Men into destruction and perdition: for the root of all evils is Covetousness.

Q. How prove you the latter Part?

A. Out of 1 St. John 3. 17. He that hath the substance of this World and shall see his Brother have necessity, and shall shut his Bowels from him, how doth the Charity of God abide in him?

Q. VVhat other proof have you for Alms?

A. Out of St. Luke 11. 41. But yet that which remains, give Alms, and behold all things are clean unto you. And out of Dan. 4. 24. Redeem thy Sins with Alms, and thy Iniquity with the mercies of thy Poor.

Q. What are the Daughters of Covetousness?

A. Hardness of Heart, Unmercifulness to the Poor; Unquiet Solitude; Neglect of heavenly things; and confidence in things of this World.

Q. What else?

A. Usury, Fraud, Rapine, Theft, &c.

Q. What are the Remedies of Covetousness?

A. To consider, that it is a kind of Idolatry, according to Coloss. 3. 5. And that it is harder for a Rich Man to enter

Heaven, than for a Camel to pass through the eye of a Needle. St. Matth. 19. 24.

Q. What are the Vertues opposite to Covetousness?

A. *Liberality*, which makes a man give freely to the Poor. And *Justice*, which renders all men that which is theirs. It is a more blessed thing to give (saith our Lord) than to take, Acts 20. 35. And in 2 Cor. 9. 6. St. Paul saith, He that soweth sparingly, sparingly also shall reap, but he that soweth in blessing, of blessings also shall he reap, for GOD loves a chearful giver.

Lechery Expounded.

Q. **V**hat is Lechery?

A. An inordinate desire of carnal sin, or delights of the flesh.

Q. How prove you the gravity of this sin?

A. Because the whole world was once drowned, and the Cities of Sodom and Gomorrah were burnt with fire from Heaven for it, Gen. 7. 21. and 19. 25.

Q. What other proof have you?

A. Out of Rom. 8. 13. For if you live according to the flesh, you shall die; but if
by

by the spirit you may mortifie the deeds of the flesh, you shall live.

Q. What are the degrees of the Lust?

A. Thought, Delight, Consent and Act.

Q. What are the Daughters of Lust?

A. Fornication, Whoredom, Adultery, voluntary Pollution, unchaste Sights and Touches, wanton Kisses and Speeches.

Q. How prove you voluntary Pollution to be a mortal Sin?

A. Out of Gen. 38. 9. where we read that Onan was struck dead by GOD in the place, for shedding the seed of Nature out of the due use of marriage, to hinder Generation; which fact the holy Text calls a detestable thing; Here also, who was elder Brother to the said Onan, was slain by GOD, as we read in the same Chapter v. 7. And it is Generally thought by Expositors, that his sudden death was in punishment for the like sin of Pollution.

Q. Why are lustful kisses and touches mortal Sins?

A. Because they vehemently dispose to Fornication and Pollution.

Q. Is kissing by way of civility, when we meet a stranger, any sin?

A. No, it is not.

Q. What are the Remedies of Lust?

A. To consider the baseness of it, and

and that by it we make our Bodies which are *the Members of Christ*, to be *the Members of an Harlot*, 1 Cor. 6. 15, 16.

Q. What else?

A. To consider that God and his Angels are Eye-witnesses of it, how private soever it may seem.

Q. What is the *Virtue* opposite to *Lechery*?

A. *Chastity*, which makes us abstain from carnal pleasures. Let us behave ourselves (sayes St. Paul) as the Ministers of God, in much Patience, in Watching, in Fasting, in Chastity, 2 Cor. 6. 6.

Q. How prove you the greatness of this *Virtue*?

A. Out of Apoc. 14. 4. These are they who were not defiled with Women, for they are Virgins: These follow the Lamb, whether soever he shall go.

Envy Expounded.

Q. **W**hat is *Envy*?

A. It is sadness or repining at anothers Good, in as much as it seems to lessen our own Excellency.

Q. How prove you *Envy* to be Mortal?

A. Because by the Devils *Envy* Death entered

entred into the World, and Envy was the cause of all Sin, Wisdom 3. 24.

Q. What are the Daughters of Envy?

A. Hatred, Detraction, Rash Judgment, Strife, Reproach, Contempt, and rejoicing at anothers Evil.

Q. What are the Remedies of Envy?

A. To consider that it robs us of Charity, and deforms us to the likeness of the Devil.

Q. What is the Vertue opposite to Envy?

A. Brotherly Love, which is the chiefest badge of Christianity: *In this Men shall know that you are my Disciples, if you love one another*, St. John 13. 35.

Gluttony Expounded.

Q. **W**Hat is Gluttony?

A. An inordinate excess, or desire of excess in Meat or Drink.

Q. How prove you that to be a mortal Sin?

A. Out of 1 Cor. 6. 10. *Drunkards shall not possess the Kingdom of God.* And St. Luke 21. 34. *Take heed to yourselves, lest your Hearts be overcharged with surfeiting and drunkenness.*

Q. What are the Daughters of Gluttony?

A. Babling, Scurillity, Spewing, stinking of drink, and dulness of Soul and Body.

Q. What are the Remedies of it?

A. To consider the abstinence of Christ and his Saints, and that Gluttons are enemies to the Cross of Christ, whose end is destruction, Phil. 3. 19.

Anger Expounded.

Q. What is Anger?

A. An inordinate desire of revenge.

Q. How prove you Anger to be mortal?

A. Out of St. Matth. 5. 22. Whosoever shall be angry with his Brother, shall be guilty of judgment, &c. And whosoever shall say, thou Fool, shall be guilty of Hell-fire.

Q. What are the Daughters of Anger?

A. Hatred, Swelling, Fury, Clamour, Threats, Contumely, Cursing, Blasphemy, and Murther.

Q. What are the Remedies of Anger?

A. To remember that Holy Lesson of Christ, Luke 21. 19. In your Patience you shall possess your Souls. And that of St. Paul,

Be

Be gentle one to another, pardoning one another, as also GOD in Christ hath pardoned you, Ephes. 4. 32.

Q. What is the Vertue opposite to Anger?

A. Patience, which suppresses in us all passion and desire of revenge.

Q. How prove you the necessity and force of Patience?

A. Out of Heb. 10. 36. Patience is necessary for you, that doing the will of God, you may partake of the promise.

Sloth Expounded.

Q. **W**Hat is Sloath?

A. A laziness of mind, neglecting to begin to prosecute good things.

Q. How prove you Sloath to be a deadly Sin?

A. Out of Apoc. 3. 17. Because thou art neither cold nor hot, but lukewarm, I will begin to cast thee out of my Mouth.

Q. What other proof have you?

A. Out of St. Matih. 25. 30. And the unprofitable Servant cast ye forth into exterior darkness.

Q. When is Sloath mortal?

A. As often as by it we break any Commandment of God or his Church.

Q. What are the Daughters of Sloath?

I 5

A. Te-

A. Tepidity, Pusillanimity, Indevotion, weariness of Life, Aversion from spiritual things, and distrust of Gods mercy.

Q. What are the Remedies of Sloath?

A. To remember that of Jeremiah 48. 10. *Cursed be he that doth the work of our Lord fraudently.* And to consider with what diligence Men do worldly businesses.

Q. What is the Vertue opposite to Sloath?

A. Diligence, which makes us careful and zealous in performing our duties both to God and Man, *Take heed, watch and pray, for you know not when the time is; strive to enter by the narrow gate, for many, I say to you, shall seek to enter, and shall not be able,* St. Mark 13. 33. St. Luke 13. 24.

CHAP. XIX.

The Sins against the Holy Ghost Expounded.

Q. **H**ow many are the Sins against the Holy Ghost?

A. Six; Despair of Salvation, Presumption of Gods mercy, to impugn the known Truth, Envy at anothers known Good, Obstinacy in Sin, and final Impenitence.

Q. What is Despair of Salvation?

A. It is a diffidence in the mercies and power of God, as also in the Merits of Jesus Christ, as if they were not of force enough to save us. This was the Sin of Cain, when he said, My Sin is greater than that I can deserve pardon, Gen. 4. 13. And of Judas, when, casting down the silver pieces in the Temple, he went and hanged himself, St. Matth. 27. 4, 5.

Q. What is Presumption of Gods mercy?

A. A foolish confidence of Salvation, without good Life, or any care to keep the Commandments; such as they have who

will be saved by *Faith* only without *Good Works*.

Q. What is it to impugn the *known Truth*?

A. To argue obstinately against known points of Faith, or to pervert the way of our Lord by forging lies and slanders, as *Hereticks* do, when they teach the ignorant People, that *Catholicks* worship Images, as Gods, and give Angels and Saints the Honour which is due to God; or that the Pope for a little Money gives us pardons to commit what Sins we please: Then all which greater falsehoods cannot be invented.

Q. What is *Envy* at anothers *Spiritual Good*?

A. A sadness or repining at anothers growth in Virtue and Perfection, such as *Se&aries* seem to have when they scoff and are troubled at the frequent *Fasts*, *Prayers*, *Feasts*, *Pilgrimages*, *Alms-deeds*, *Vows*, and *Religious Orders* of the *Catholick Church*, calling them *Superstitious* and *Fooleries*, because they have not in their Churches any such practices of Piety.

Q. What is *Obstinacy* in Sin?

A. A wilful persisting in wickedness, and running on from Sin to Sin, after sufficient instruction and admonition.

Q. How shew you the gravity of this Sin?

A. Out

A. Out of Heb. 10. 26. If we Sin willingly, after the knowledge of the Truth received, now there is not left an Host for Sins, but a certain terrible expectation of Judgment.

Q. What other proof have you?

A. Out of 2 St. Pet. 2. 21. It was better for them not to know the way of Justice, then after the knowledge to turn back from that Holy Commandment which was given them.

Q. What is final Impenitence?

A. To Die without either Confession or Contrition for our Sins, as those do of whom it is said, With a hard Neck, and with uncircumcised Ears, you have always resisted the Holy Ghost, Acts 7. 51. And in the Person of whom Job speaks, saying, Depart thou from us, and we will not have the knowledge of thy ways, Job 21. 14.

Q. Why is it said, that these Sins shall never be forgiven, neither in this World, nor in the World to come?

A. Not because there is not a Power in God, or in the Sacraments to remit them, if we confess them, and be sorry for them, excepting only final Impenitence, of which we read, There is a Sin to Death, for that I say not that any Man ask, 1 St. John 5. 16. But because Men very seldom do hearty Penance for them.

Q. How

Q. How prove you that?

A. Out of 1 St. John 1. 19. If we confess our Sins, he is faithful and just to forgive our Sins, and cleanse us from all Iniquity.

CHAP. XX.

The Sins that cry to Heaven for vengeance, expounded.

Q. **H**ow many such Sins are there?

A. Four.

Q. What is the first of them?

A. *Wilful Murder*; which is the voluntary and unjust taking away anothers Life.

Q. How shew you the gravity of this Sin?

A. Out of Gen. 4. 10. where it is said to Cain, *What hast thou done? The voice of the Blood of thy Brother cries to me from the Earth; now therefore shalt thou be cursed upon the Earth.* And St. Matth. 26. 52. *All that take the Sword, shall perish with the Sword.*

Q. What is the Second?

A. Sin

A. *Sin of Sodom*, or Carnal Sin against Nature, which is a voluntary shedding of the Seed of Nature out of the due use of Marriage, or lust with an undue sex or kind.

Q. What have you against this?

A. Out of Gen. 19. 13. where we read of the Sodomites, and their Sin, *We will destroy this place, because the cry of them hath encreased before our Lord, who hath sent us to destroy them, (and they were burnt with fire from Heaven.)*

Q. What is the Third?

A. *Oppression of the Poor*, which is a cruel, tyrannical, and unjust dealing with Inferiours.

Q. What have you against that?

A. Out of Exod. 22. 21. *Ye shall not hurt the Widdow and the Fatherless: If you do hurt them, they will cry unto me, and I will hear their cry, and my fury shall take Indignation, and I will strike you with the Sword.* And out of Isaiah 10. 1, 2. *Wo to them that make unjust Laws, that they might oppress the Poor in Judgment, and do violence to the cause of the humble of my People.*

Q. What is the Fourth?

A. *To defraud Workmen of their Wages*; which is to lessen, or detain it from them.

Q. What have you against it?

A. Out

*A. Out of Eccles 5. 27. He that shed-
deith Blood, and he that defraudeth the hired
Man are Breibren. And out of St. James
5. 4. Behold the hire of the Workmen that
have reaped your Fields, which is defrau-
ded by you, cries, and the cry hath entred
into the Ear of the Lord God of Sabbath.*

CHAP. XXI.

The four last things ex- pounded.

Q. What are the four last things?

*A. Death, Judgment, Hell,
and Heaven.*

Q. What understand you by Death?

*A. That we are all Mortal, and shall
once Die; how soon, we are uncertain,
and therefore must be always prepared for
it.*

Q. How prove you that?

*A. Out of Hebr. 9. 27. It is decreed
for all Men once to Die. And St. Matth.
24. 23. Watch ye therefore, because ye
know not the Day nor the Hour.*

Q. What

Q. What is the best preparative for Death?

A. A Godly Life, and to be often doing Penance for our Sins, and saying with St. Paul, I desire to be dissolved, and to be with Christ, Phil. 1. 23.

Q. What else?

A. To remember often that of St. Mat. 16. 25. He that will save his Life shall lose it, and he that shall lose his Life for me, shall find it.

Q. What understand you by Judgment?

A. I understand, that (besides the general Judgment at the last day) our Souls, as soon as we are Dead, shall receive their particular Judgment at the Tribunal of CHRIST, according to that, Blessed are the Dead that Die in the Lord, from henceforth now, saith the Spirit, they rest from their Labours, for their Works follow them, Apoc. 14. 13.

Q. What is the best preparative for this Judgment?

A. To remember often that of Heb. 10. 31. It is a terrible thing to fall into the Hands of the living God. And that of 1 Cor. 11. 31. For if we did judge ourselves, we should not be judged.

Q. What understand you by Hell?

A. That such as Die in Mortal Sin, and the disavowal of God, shall be tormented there

there both Day and Night, for ever and ever, Apoc. 20. 10. There shall be weeping, howling, and gnashing of Teeth, the worm of Conscience shall always gnaw them, and the fire that torments them shall never be extinguished, St. Matth. 8. 12. and St. Mark. 9. 44.

Q. What understand you by Heaven?

A. That the Elect and Faithful Servants of God shall Reign with him forever in his Kingdom, where he hath prepared such delights and comforts for them, as neither Eye hath seen, or Ear hath heard, neither hath it ascended into the Heart of Man, 1 Cor. 2. 9.

Q. How prove you that?

A. Out of St. Matth. 7. 21. He that doth the will of my Father which is in Heaven, shall enter into the Kingdom of Heaven.

Q. What utility is there in the frequent memory of these things?

A. Very great, according to that, In thy Works remember thy last things, and thou shalt never Sin, Eccles. 7. 40. which God of his great Mercy give us Grace to do. Amen.

CHAP. XXII.

The Substance or Essence, and Ceremonies of the Mass, expounded.

Q. What is the Substance or Essence of the Mass?

A. It is the unbloody sacrificing of *Christ's* Body and Blood under the Forms of Bread and Wine: The word *Mass*, used in English, being derived from *Missa* in Latin, and the word *Missa* (tho it may have other Derivations) may be well taken from the Hebrew word *Missach*, which signifies a free voluntary Offering.

Q. Who instituted the Substance or Essence of the Mass?

A. Our Saviour *Christ* at his last Supper, when he Consecrated (*i. e.*) Converted the Substance of Bread and Wine into his own true Body and Blood, and gave the same to his Disciples under the outward Forms of Bread and Wine, commanding them to do what he had done, in Commemoration of him, St. Luke 22. 19.

Q. Who

Q. Who ordained the Ceremonies of the Mass?

A. The Church, directed by the Holy Ghost.

Q. For what end did she ordain them?

A. To stir up Devotion in the People, and reverence to the Sacred Mysteries.

Q. For what other end?

A. To instruct the Ignorant in spiritual and high things, by sensible and material signs, and by the Glory of the Militant, to make them apprehend something of the glory of the Triumphant Church.

Q. What warrant has the Church to ordain Ceremonies?

A. The Authority of God himself in the Old Law, commanding many and most stately Ceremonies in things belonging to his Service. See the whole Book of Leviticus.

Q. What besides?

A. The example of Christ in the New Law, using Dirt and Spittle to cure the Blind, the Deaf, and Dumb. He prostrated himself at his Prayer in the Garden three times. He lifted up his Eyes to Heaven and groaned, when he was raising Lazarus from the Dead, which were all Ceremonies.

Q. Did he use any Ceremonies at his last Supper, where he ordained the Sacrifice of the Mass.

A. He

A. He did; for he washed the Feet of his Disciples, he blessed the Bread and the Cup, and exhorted the Communicants.

Q. What signify the several Ornaments of the Priest?

1. The *Amis*, or Linnen Veile, which he first puts on, represents the Veil, with which the Jews covered the Face of *CHRIST*, when they buffeted him in the House of *Caiphas*, and bad him Prophecy, *who it was that stroke him*.

2. The *Albe*, signifies the white Garment, which *Herod* put on him, to intimate, that he was a Fool.

3. The *Girdle*, signifies the Cord that bound him in the *Garden*.

4. The *Maniple*, the Cord which bound him to the Pillar.

5. The *Stole*, the Cord by which they led him to be Crucified.

6. The Priests upper *Vestment* represents both the Seamless Coat of *Christ*, and also that Purple Garment with which they Cloathed him in derision, in the House of *Pilate*.

7. The *Altar* represents the *CROSS*, on which he offered himself unto the Father.

8. The *Chalice* the Sepulchre or Grave of *Christ*.

9. The *Patin*, the Stone which was rolled

led to the Door of the Sepulchre.

10. The *Altar-cloaths*, with the *Corporal* and *Pal* ; the *Linnen*, in which the Dead Body of *Christ* was throwed and buried. Finally, the *Candles* on the *Altar* put us in mind of that Light which *Christ* brought unto the World by his Passion, as also of his immortal and ever-shinning Divinity.

Q. What means the Priests coming back three steps from the Altar, and humbling himself before he begins?

A. It signifies the prostrating of *Christ* in the Garden, when he began his Passion.

Q. Why does the Priest bow himself again at the *Confiteor*?

A. To move the People to Humiliation, and to signify that by the Merits and Passion of *Christ* (which they are there to commemorate,) Salvation may be had, if it be sought with a contrite and humble Heart.

Q. Why does he beat his Breast at *Mea culpa*?

A. To teach the People to return unto the Heart, and signify that all Sin is from the Heart, and ought to be ascribed to the Heart with hearty sorrow.

Q. Why does the Priest, ascending to the Altar, kiss it in the middle.

A. Be-

A. Because the Altar signifies the Church, composed of diverse People, as of diverse living Stones, which Christ kissed in the middle, by giving a Holy Kiss of Peace and Unity both to the Jews and Gentiles.

Q. What signifies the *Introite*?

A. It is, as it were, the entrance into the Office, or that which the Priest says first after his coming to the Altar, and signifies the desires and groanings of the Ancient Fathers, longing for the coming of Christ.

Q. Why is the *Introite* repeated twice?

A. To signify the frequent repetition of their desires and supplications.

Q. Why do we add unto the *Introite*, *Gloria Patri*, &c. *Glory be to the Father*, &c. *Amen*.

A. To render thanks to the most Blessed Trinity for our Redemption, accomplished by the Cross.

Q. What means the *Kyrie Eleison*?

A. It signifies, *Lord have mercy on us*; and is repeated thrice in Honour of the Father, thrice in Honour of the Son, and thrice in Honour of the Holy Ghost.

Q. Why so often?

A. To signify our great necessity and earnest desire to find Mercy.

Q. What signifies the *Gloria in Excel-*
sis?

A. It

A. It signifies, *Glory be to God on high*, and is the Song which the Angels Sung at the Birth of *Christ*; used in this place to signifie, that the Mercy, which we beg, was brought us by the Birth and Death of *Christ*.

Q. What means the *Oremus*?

A. It signifies, *Let us pray*; and is the Priests address to the People, by which he invites them to joyn with him both in his Prayer and Intention.

Q. What means the *Collect*?

A. It is the *Priests Prayer*, and is called a *Collect*, because it collects and gathers together the supplications of the Multitude, speaking them all with one Voice; and also, because it is a collection or sum of the *Epistle* and *Gospel* for the most part of the Year, especially of all the Sundays.

Q. Why does the Clerk say, *Amen*.

A. He does it in the Name of the People, to signifie they all concur with the *Priest* in his Petition or Prayer.

Q. What means the *Dominus vobiscum*?

A. It signifies, *Our Lord be with you*, and is used to beg Gods Presence and Assistance to the People in the performance of that work.

Q. Why is it answered, *Et cum spiritu tuo*; *And with thy spirit*?

A. To signifie, that the People with one

one consent to beg the like for him.

Q. Why are all the Prayers ended with,
Pet Dominum nostrum Iesum Christum, &c.
Through our Lord Jesus Christ, &c.

A. To signifie, that whatsoever we beg
of God the Father, we must beg it in the
Name of *Iesus Christ*, by whom he has
given us all things.

Q. What means the *Epistle*?

A. It signifies the *Old Law*, as also the
Preaching of the *Prophets* and *Apostles*, out
of whom it is commonly taken; and it is
read before the *Gospel*, to intimate, that
the *Old Law* being able to bring nothing
to perfection, it was necessary the *New*
should succeed it.

Q. What means the *Gradual*?

A. It signifies the Penance preached by
St. John Baptist; and that we cannot attain
the Salvation of *Christ*, but by the Holy
degrees of Penance.

Q. What means the *Alleluia*?

A. It is the Voice of Men rejoycing and
aspiring to the Joys of Heaven.

Q. Why is the *Alleluia* repeated so often
at the Feast of *Easter*?

A. Because that is the joyful Solemnity
of our Saviours Resurrection.

Q. Why betwixt *Septuagesima* and *Ea-*
ster is the *Tract* read in place of the *Gra-*
dual?

A. Because that is a time of Penance and Mourning, and therefore the Tract is read with a mournful and slow Voice, to signify the miseries and banishment of this life.

Q. What is the Tract?

A. Two or three Versicles betwixt the Epistle and Gospel, sung with a slow long protracted Tone.

Q. Why do we rise up at reading the Gospel?

A. To signify our readiness to go and do, whither, and whatsoever is commanded us.

Q. What means the Gospel?

A. It signifies the Preaching of Christ and is the happy Embassy or Message of Christ, unto the World.

Q. Why is the Gospel read at the North end of the Altar?

A. To signify that by the Preaching of the Gospel of Christ, the Kingdom of the Devil was overthrown.

Q. How prove you that?

A. Because the Devil has chosen the North for the Seat of his Malice. From the North shall evil be spread upon all the habitations of the Land, Jer. 1. 14.

Q. Why does the Priest before he begins the Gospel salute the People with Dominus vobiscum?

A. To

A. To prepare them for a devout hearing of it, and to beg of our Lord to make them worthy Hearers of his Word, which can save their Souls.

Q. Why then does he say, *Sequentia Evangelii*; &c. *The sequel of the Holy Gospel*; &c.?

A. To move attention, and signifie what part of the Gospel he then reads.

Q. Why does the Clerk answer, *Gloria tibi Domine*. *Glory be to thee, O Lord*?

A. To give the Glory of the Gospel to God, who has of his meer mercy made us partakers of it.

Q. Why then does the Priest sign the Book with the Sign of the Cross?

A. To signifie that the Doctrine there delivered appertains to the Cross and Passion of Christ.

Q. Why, after this do both the Priest and People sign themselves with the Cross in three places?

A. They sign themselves on their Foreheads, to signifie they are not, nor will be ashamed to profess Christ Crucified; on their Mouths, to signifie they will be ready with their Mouths to confess unto Salvation; and on their Breasts, to signifie that with their Hearts they believe unto Justification.

Q. Why at the end of the Gospel do they

Sign their Breasts again with the sign of the Cross?

A. That the Devil may not steal the Seed of Gods word out of their Hearts.

Q. What means the *Credo*?

A. It is a publick Profession of our Faith, and the wholesome Fruit of the Preaching the Gospel.

Q. What means the first *Offeratory*, where the Priest offers Bread and Wine, mingled with Water?

A. It signifies the freedom wherewith Christ offered himself in his whole Life, unto his Passion, and the desire he had to suffer for our Sins.

Q. What signifies the mingling of Water with the Wine?

A. It signifies the Blood and Water flowing from the side of Christ; as also the Union of the Faithful with Christ.

Q. Why then does the Priest wash the ends of his Fingers?

A. To admonish both himself and the People to wash away the unclean thoughts of their Hearts; that so they may partake of that clean Sacrifice; as also to signify that the Priest is, or ought to be, clean from all Mortal Sin.

Q. Why then, after some Silence, do we begin the *Preface* with an elevated Voice, saying, *Per omnia secula seculorum*.

A. To

A. To signifie the Triumphant entry of *Christ* into *Jerusalem*, after he had lain his a little space, and therefore it is ended with *Gloria Benedictus qui venit*, &c. which was the *Hebrew Childrens Song*.

Q. What else means the *Preface*?

A. It is a preparation of the People for the then approaching Action of the Sacrifice, and therefore the Priest sayes, *Sursum corda; Lift up your Hearts to God*; So to move them to lay aside all earthly Cognations, and to think only upon heavenly things.

Q. Why at those words, *Benedictus qui venit*, Blessed is he that comes in our Lords Name, does he sign himself with the sign of the *Cross*?

A. To signifie, that the entry of *Christ* into *Jerusalem*, was not to a Kingdom of this World, but to a Death upon the *Cross*.

Q. What is the *Canon*?

A. It is the most sacred, essential, and substantial part of the *Mass*, not alterable in any tittle without publick Authority.

Q. Why is the *Canon* read with a low Voice?

A. To signifie the sadness of our Saviours Passion, which is there effectually represented.

Q. Why does the Priest begin the Canon bowing his Head?

A. To signify the obedience of Christ unto his Father in making himself a Sacrifice for Sin.

Q. What means the *Te igitur clementissime Pater*, &c. *Ther therefore, O most clement Father*, &c.

A. It is an humble and devout Supplication to God our heavenly Father made in the Name of all the People, that he would vouchsafe to accept and bless the Sacrifice, which we are offering unto him for the Peace, Unity and Conservation of the whole *Catholick Church*, and likewise for the Pope our Prelate, and all other truly Faithful.

Q. Why in the middle of this Prayer does the Priest kiss the Altar, and sign the Host and Chalice thrice with the sign of the Cross?

A. He kisses the Altar, to shew the kiss of Peace which Christ gave us, by reconciling us to God in his own Blood: He signs the Host and the Chalice thrice, to signify, that our Redemption made upon the Cross, was done by the consent of the whole Trinity.

Q. What means the *Memento Domine famulorum famularumque tuorum*: Remember O Lord thy Servants, Men and Women, &c.?

A. It

A. It is a Commemoration of the Living, in which the Priest remembers by Name such as he intends chiefly to say *Mass* for, and then in general all present, and all the Faithful, beseeching God, by Vertue of that Sacrifice, to bless them, and be mercifully mindful of them.

Q. What means the *Communicantes* & *memoriam venerantes*, &c. Communicating and worshipping the memory, &c.

A. It is an Exercise of our Communion with the Saints, in which having recounted the Names of the Blessed Virgin Mary, and many other glorious Saints, he begs of God, by their Merits and Intercessions, to grant us the assistance of his Protection in all things.

Q. What signifies the *Hanc igitur oblationem*: This offering therefore of our servants, &c. when the Priest spreads his Hands over the Host and Chalice?

A. It is an earnest begging of God to accept the Sacrifice that is presently to be offered for the safety and peace of the whole Church, and Salvation of all from eternal ruine.

Q. Why then does he sign the offering again five times?

A. To signify the Mystery of those five days, which were betwixt our Saviours entering into Jerusalem, and his Passion.

Q. What means, *Qui pridie quam pateretur*, Who the Day before he suffered, &c.

A. It is both a Repetition and Representation of what Christ did at his last Supper, where he took Bread, Blessed it, &c. and immediately preceeds the words of Consecration spoken by the Priest, by which he Sacrifices to God.

Q. What are the words of Consecration?

A. *Hoc est corpus meum*, &c. This is my Body, this is the Cup of my Blood of the New and Eternal Testament, a Mystery of Faith, which shall be shed for you, and for many, to the Remission of Sins, Matth. 26. 26.

Q. What mean those words?

A. They signifie according to the Letter what they effect and cause, viz. A change of the Bread and Wine into the Body and Blood of Christ, and in a Mystery also they signifie unto us the Incarnation, Passion, Resurrection and Ascension of Christ.

Q. Why after Consecration of the Holy Host does the Priest kneel and adore?

A. He kneels and adores to give Sovereign Honour to Christ; and signifie the Real Presence of his Body and Blood in the Blessed Sacrament, which he then holds in his Hand.

Q. Why,

Q. Why, after Consecration of the Wine, does the Priest kneel and adore, saying, *Hæc quotiescunque feceritis, &c.* As often as ye shall do these things, ye shall do them in remembrance of me, 1 Cor. 11. 25.

A. He kneels and adores to give Sovereign Honour to CHRIST, and to signify the Real Presence of Christ's Body and Blood in the Chalice then on the Altar, and he speaks these words to signify that as often as we say or hear Mass, and offer up this Sacrifice, we must do it, as Christ has commanded us, in memory of his Passion, Resurrection, and Ascension, and therefore he goes on, beseeching God by all those Mysteries, to look propitiously upon our Holy and Immaculate Host, as he did upon the Sacrifices of Abraham, Abel, and Melchisedech, and to replenish all that partake thereof with heavenly Grace and Benediction.

Q. Why after Consecration of each, does the Priest elevate or lift up the Consecrated Host and Chalice?

A. That all the People may adore the Body and Blood of Christ, as also to signify that for our Sins his Body was lifted on the Cross, and his Blood shed.

Q. For what other end does he elevate the Host and Chalice?

A. That he, with the whole Multitude

K S may

may make Oblation of *Christ's* Body and Blood unto God, which after Consecration is one of the most essential parts of the whole service of the *Mass*; and signifies that Oblation wherewith *Christ* offered himself unto God, upon the Altar of the Cross.

Q. Why then does he againe sign the Offerings five times with the sign of the Cross?

A. To signifie the five wounds of *Christ*, which he represents to the eternal Father for us.

Q. What means the second *Memento*?

A. It is a Commemoration of the Dead, in which the Priest first nominates those whom he intends especially to apply the Sacrifice unto, and then Prays in general for all the Faithful departed, beseeching God by vertue of that Sacrifice, to give them rest, refreshing, and everlasting Life.

Q. Why after the *Memento* for the Dead, does the Priest elevate or raise his Voice, saying, *Nobis quoque peccatoribus, And to us Sinners also, &c*?

A. In memory of the supplication of the Good Thief made to *Christ* on the Cross, that so we also, tho' unworthy Sinners, by vertue of the Sacrifice, may with him and all the Holy Saints be made partakers of his heavenly Kingdom.

W.B.

Q. Why then does he again sign the Host and Chalice three times with the sign of the Cross?

A. To signify that this Sacrifice is available for three sorts of Men; for those in Heaven to an encrease of Glory; for those in Purgatory to free them from their Pains, and for those on Earth to an encrease of Grace, and the Remission of their Sins: as also to signify the three Hours, which Christ did hang living upon the Cross, and all the Griefs he sustained in them.

Q. Why then, uncovering the Chalice, does he sign it five times with the Host?

A. His uncovering the Chalice, is to signify, that at the Death of Christ the Veil of the Temple was rent asunder: The three Crosses made over the Chalice signify the three Hours which Christ hung Dead on the Cross; the other two made at the brim of the Chalice, signify the Blood and Water flowing from his side.

Q. Why is the *Pater Noster* said with a loud Voice?

A. To signify the seven mystical words which Christ spake upon the Cross with a loud Voice, by the seven Petitions thereof, (*viz.*) 1. *Father forgive them, they know not what they do.* 2. *To day shalt thou be with me in Paradise.* 3. *Behold thy Mother;* Woman behold thy Son. 4. *My*

God, my God, why hast thou forsaken me?
 5. I thirst. 6. Into thy hands I commend
 my Spirit. 7. It is consummate.

Q. What means the Priests laying down
 the Host upon the Corporal, and then co-
 vering the Chalice again?

A. It signifies the taking our Saviour
 down from the Cross, and his Burial.

Q. Why then is the Priest silent for
 a time?

A. To signify our Saviours rest in the
 Sepulchre on the Sabbath.

Q. Why is the Host divided into three
 parts?

A. To signify the division of our Sa-
 viours Soul and Body made on the Cross,
 and that his Body was broken and divided
 in three principal parts, namely, his Hands,
 Side, and Feet.

Q. Why after this does he sign the Cha-
 lice three times with a Particle of the Host,
 and raise his Voice, saying, Pax Domi-
 ni, &c. The Peace of our Lord be always
 with you?

A. To signify that frequent Voice of
 Christ to his Disciples, Pax Vobis, Peace
 be to you: As also to signify the triple
 Peace which he has purchased for us by his
 Cross, namely, Eternal, Internal, and
 External.

Q. Why then is the Particle of the Host put
 into the Chalice?

A. To

A. To signifie the remitting of our *Sinners* Body, Blood, and Soul, made at his Resurrection; as also to signifie, that we cannot partake of the Blood and Meats of *Christ*, unless we partake of his Cup of Sufferings.

Q. Why is the *Agnus Dei*, or *Lamb of God* which takes away the Sins of the World, said with a loud Voice?

A. To Commemorate the Glory of our *Saviours* Ascension, and signifie that he was slain like an Innocent Lamb to take away our Sins, and give us Peace.

Q. Why is the *Pax*, or *Kiss of Peace*, given before Communion?

A. To signifie that Peace and mutual Charity, which ought to be amongst the Faithful, who all Eat of one Bread of the *Eucharist*, and are all Members of one Mystical Body.

Q. What mean the three Prayers said by the Priest before Communion?

A. They are said in Honour of the Blessed Trinity; In the first, he begs Peace for the whole Church, and perfect Charity amongst all Christians: In the second, he beseeches God by the Body and Blood of *CHRIST* (which he is there about to receive) to free him from all evil: In the third, that it may not prove to his Damnation and Judgment (by an unworthy

receiv'ing of it) but to the defence and safety of his Soul and Body; and this immediately precedes the Consummation of the *Host* and *Chalice*, which is another of the most essential parts of the whole Service of the *Mass*.

Q. What signifies the Consummation, or Communion?

A. It signifies *Christ's* Burial, and the Consummation of his *Passion*.

Q. What means the *Dominus non sum dignus*, &c?

A. It signifies, O Lord, I am not worthy that thou shouldst enter under my Roof, but only say the word, &c. and it was the *Centurion's* Prayer, by which he obtained Health for his sick Boy, *Matth. 8. 8.* And teaches us not to approach this Sacrifice, but with an humble and contrite Heart.

Q. What means the Prayer said by the Priest after Communion?

A. They are a Thanksgiving to God for having made us partakers of his unbloody Sacrifice of the *Altar*, and by it also of the bloody Sacrifice of the *Cross*.

Q. What mean the words, *we Missa est*?

A. They signify, that the *Host* is offered, *Mass* ended, and so dismiss the People, representing the Voice of the *Angel* dismissing the *Apostles* and *Disciples*, when they

they stood looking up after CHRIST ascended into Heaven, with O ye Men of Galilee, what stand ye here looking up into Heaven? Acts 1. 11.

Q. What meaneth the Priests lifting up his Hands and Blessing the People?

A. It signifies the Blessing which Christ gave his Apostles and Disciples at his Ascension, with his Hands lifted up.

2. What signifies the Gospel of St. John?

A. It signifies the Apostles Preaching the Gospel to all Nations.

Q. What is the Missal?

A. It is the Book wherein the Holy Mass is contained.

CHAP.

CHAP. XXIII

*The Office of our Blessed Lady,
expounded.*

Q. **W**ho composed the office?

A. The Church, directed by the Holy Ghost.

Q. Why is the Primer so called?

A. From the Latin word *Primo*, which signifies, *First of all*; so to teach us that Prayer should be the first work of the day, according to that; *Seek ye first the Kingdom of God, and all these things shall be given you.*

Q. Why is the Office divided into *Hymns, Psalms, Canticles, Antiphons, Versicles, Responsories* and *Prayers*?

A. For Order, Beauty and variety sake.

Q. What warrant have you for that?

A. Out of Col. 3. 16. *Sing ye in your Hearts unto the Lord in spiritual Psalms, Hymns and Canticles.*

Q. Why should the Laity pray out of the Psalms which they little understand?

A. 1. Be-

A. 1. Because by so doing they pray out of the Mouth of the *Holy Ghost*. 2. Because if they do it with devout and humble Hearts, it is as meritorious in them, as in the greatest Clerks; for a *Petition* has the same force, whether it be delivered by a learned or an unlearned Man; so has also Prayer. 3. Because a *Psalm* is of the same value in the sight of God in the Mouth of a Child or Woman, as from the Mouth of the most learned Doctor.]

Q. Why is the Office divided into several Hours?

A. That so it might be a daily memorial of the seven liberal parts, and seven Hours of our Saviours Passion.

Q. What ground have you for that?

A. Out of *Zach. 12.* At that Day I will pour out upon the House of David, and the Inhabitants of Jerusalem the Spirit of Grace and Prayer, and they shall look up at him whom they have pierced.

Q. What means, At this Day?

A. The Law of Grace, the New Law.

Q. What means the House of David, and Inhabitants of Jerusalem?

A. The Church of Christ.

Q. What means he by the Spirit of Grace and Prayer?

A. The *Holy Ghost*, which dictated the Office, and poureth forth the Grace

of God into our Souls by vertue of it.

Q. What means *And they shall look up at him when they have pierced?*

A. It signifies that the whole Order, Scope, and Object of the office should be *Christ Crucified*.

Q. How are the seven Hours a memorial of the Passion of Christ?

A. Because seven Hours were consumed in his Passion; for three Hours he hung living on the Cross, other three Hours he hung Dead upon it, and the seventh Hour was spent in Nailing him to, and taking him from the Cross.

Q. What do we Commemorate by the *Mans and Lands?*

A. His bloody Sweat and bleeding in the Garden, as also his dragging from thence to Hierusalem.

Q. What by the *Prime or first Hour?*

A. The Scuffs and Indignities, which he sustained whilst they led him through the streets early in the Morning to the Princes of the Jews, as also the false Accusations, which were then brought against him.

Q. What by the *third Hour?*

A. His whipping at the Pillar, his crowning with Thorns, his cloathing with a purple Garment, his Scepter of a Reed, and bowing to the People, with Behold the Man.

Q. What

Q. What by the *first Hour*?

A. His unjust *Condemnation to Death*, his carrying the *Cross*, his *sipping* and *nailing* to the *Cross*.

Q. What by the *second Hour*?

A. His *Drinking Gall and Vinegar*, his *Dying* on the *Cross*, and the opening his *side* with a *Spear*.

Q. What by the *Evensong*?

A. His taking down from the *Cross*, and the darkness which was made upon the *Face of the Earth*.

Q. What by the *Compline*?

A. His *Funeral* or *Burial*.

Briefly thus:

The *Morning* and *Lands*, his *Agency* and *binding* in the *Garden*; The *Prime*, his *scoff* and false *accusations*; The *third Hour*, his *Cloathing* with *Purple*, and *Crowning* with *Thorns*; The *sixth Hour*, his *condemning* and *nailing* to the *Cross*; The *ninth Hour*, his *yielding up the Ghost*, and the opening his *side*; The *Evensong*, his taking from the *Cross*; And the *Compline*, his *Burial*.

The

The particulars of the Office Expounded.

Q. Why does our Ladies Office always begin with an *Ave Maria*?

A. To Dedicate the Office to our Lady, and to beg her aid for the devout performance of it to Gods Honour.

Q. Why do we begin every Hour with, *Incline unto mine aid, O God, O Lord, make haste to help me?*

A. To acknowledge our Infirmary and Milery; and our great need of Divine Assistance, not only in all other things, but also in our very Prayers, according to that of the Apostle, *No Man can say Lord Jesus, but in the Holy Ghost.*

Q. Why do we add to this, *Glory be to the Father, and to the Son, and to the Holy Ghost?*

A. To signifie, that the intention of the Office is in the first place to give one and equal Glory to the most Blessed Trinity, and to invite all Creatures to do the like; this is the principal aim of the whole Office: Therefore we not only begin every Hour, but also end every Psalm with the same Verse.

Q. Who

Q. Who ordained the Gloria Patri?

A. The Apostles, according to Bero-
m in his 3. Tome.

Q. Why do we joy unto the Gloria Pa-
tri, Sicut erat, &c. As it was in the be-
ginning, is now, and ever shall be, world
without end?

A. Because that was made by the Coun-
cil of Nice against the *Arians*, who denied
Christ to be Co-equal, and consubstantial
to his Father, or to have been before the
Virgin Mary.

Q. Why after this, for a great part of
the Year, and especially betwixt Easter and
Whitsontide, do we say, Alleluia, Al-
luia?

A. Because that is a time of Joy, and
Alleluia is an Hebrew Word, signifying,
Praise ye the Lord with all joy and exalta-
tion of voice.

Q. Why were it not better changed into
English?

A. Because it is the Language of the
Blessed in Heaven, according to Apocal.
5. 10. Therefore the Church has forbid-
den it to be Translated into any other Lan-
guage.

Q. Why in Lent and some other times,
do we say, instead of alleluia, Praise be
to thee, O Lord, King of eternal Glory?

A. Because those are times of Penitency,
therefore

Therefore God must be praised rather with
Thank, then Evaluation.

Q. Why do we always say for the In-
vitory, *Hail Mary full of Grace, our
Lord is with thee?*

A. To Congratulate and renew the me-
mory of our Blessed Ladies joy, conceived
at the Conception of Her Son Jesus, and
to invite both Men and Angels to do the
like.

Q. What signifie the five Verses follow-
ing the Invitory, which begin, *Cantabam
exultans* upon our Lord.

A. The five Wounds of Christ, from
which all our Prayer has its foundation and me-
rit, and in Honour of which those Versi-
cles are said.

Q. What mean the Hymns?

A. They are a Poetical expression of
the Privileges and Praises of the Blessed
Virgin.

Q. Why are so many Psalms used in the
Office?

A. Because they are dictated by the Holy
Ghost, and do contain, in a most moving
manner, all the affections of Piety and
Devotion.

Q. Why are there but three Psalms in
each of the Hours?

A. In Honour of the most Blessed Trini-
ty, to whom chiefly the whole Office is ad-
dressed.

Q. Why

Q. Why was the Office divided into many Hours?

A. I have told you the chief Reason already, and one other Reason is; that so there might be no Hour either of Day or Night, to which some Hour of the Office might not correspond.

Q. What do the Matins correspond to?

A. To the first, second, and third Watch of the Night, consisting of three Hours a piece, and therefore the Matins consist of three Psalms and three Lessons.

Q. What do the Lauds correspond to?

A. To the fourth Watch of the Night.

Q. What do the Prime, the third, sixth, and ninth Hours correspond to?

A. To the third, sixth, and ninth Hours of the Day.

Q. What do the Evening and Compline correspond to?

A. To the Evening.

Q. What mean the Benedictions or Blessings given before the Lessons.

A. They are short aspirations to beg Divine assistance, and the first is in Honour of the Father, the second in Honour of the Son, the third in Honour of the Holy Ghost.

Q. What do the Lessons contain?

A. The Apostolical praises of our Father

MADE.

LADY, taken out of the Prophets.

Q. Why do we end every Lesson, saying, *But thou O Lord, have mercy on us?*

A. To beg that the Praises and Vertues of the *Blessed Virgin*, which we have there read, may be deeply settled in our Hearts, and that God would pardon our former negligence both in His and Her Service.

Q. VVhy is it answered, *Thanks be to God?*

A. To render thanks to God for his mercy, in bestowing such a *Patroness* on us, as the *Blessed Virgin Mary*.

Q. What mean the *Responsories*?

A. They are so called, because they answer one another.

Q. What are the *Antiphons*?

A. The *Versicles*, which are begun before the *Psalms*.

Q. Why do we stand up at the *Magnificat*, *Benedictus*, and *Nunc dimittis*?

A. To signify our reverence to the *God*, whence they are taken.

Q. What is the *Collect*?

A. It is the *Prayer*; and it is so called, because it *Collects* and gathers together all the *Petitions* and *Supplications* of the whole *Office*.

Q. Why is the *Collect* always ended with those words, *Through our Lord Jesus Christ*, &c?

A. To

A. To signify, that he is our only Mediator of Redemption, and principal Mediator of Intercession, and that we cannot Merit any thing by our Prayers; unless we make them in his Name.

Q. Why make we a Commemoration of the Saints?

A. To praise God in his Saints, according to the advice of the Psalmist, *Psalm*. 150. and to commend ourselves to their Merits and Prayers.

Q. Why end we every Hour with those words, *And let the Souls of the Faithful through the Mercy of God rest in Peace?*

A. That the poor Souls in Purgatory may be partakers of all our Prayers and Supplications.

Q. Why is the whole Office ended with some Hymn or Antiphon to our Lady?

A. That by Her it may be presented to her Son, and by him to his Eternal Father.

Q. Why are the Nocturnes in some Offices so called?

A. Because those parts of the Office were wont to be said, *Nocturno tempore, In the Night time.*

Q. Why are the fifteen Gradual Psalms so called?

A. From a custom the Jews observed of singing them, as they ascended up fifteen steps

steps or degrees (in Latin *Gradas*) towards Solomons Temple, singing one Psalm on every step.

Q. Why are the *Penitential Psalms* so called ?

A. Because they contain many deep expressions of inward sorrow and penitency or repentance of Sins committed, and many Cries or Supplications to God for mercy and forgiveness.

CHAP. XXIV.

The Solemnities of Christ our Lord (instituted for the most part by the Apostles) and the Sundayes of the Year, expounded.

Q. **W**hat means the *Nativity of Christ*, or *Christmass*?

A. It is a solemn *Eeast*, or *Mass* yearly Celebrated by the whole *Catholick Church* from the *Apostles* time to this Day, in memory of the Birth of *CHRIST* at *Bethlehem*; and therefore it is called the *Feast of the*

the *Nativity*; and *Christmass*, from the Birth and Mass of *Christ*.

Q. What means the *Circumcision* or *New-years day*?

A. It is a Feast in memory of the *Circumcision* of our Lord, which was made on the eighth day from his *Nativity*, according to the *Post-script* of the *Old Law*, *Gen. 17. 12.* where he was named *Jesus*, according as the *Angel* had foretold, *St. Luke 1. 14.* and began to shed his *Infant Blood* by the stony Knife of *Circumcision*, for the *Redemption* of the *World*, presenting it to his *Father*, as a *New-Years Gift* in our behalf. And it is called *New-Years day* from the *Old Roman Account*, who began their *Computation* of the *Year* from the *First* of *January*.

Q. What means the *Epiphany* or *Twelfth-day*?

A. It is a Solemnity in Memory and Honour of *Christs* Manifestation or Apparition, made to the *Gentiles* by a miraculous *Blazing-Star*, by virtue whereof he drew and Conducted *Three Kings* out of the *East* to Adore him in the *Manger*, where they presented him at this Day with *Myrrhe*, *Gold*, and *Frankincense*, in Testimony of his *Regality*, *Humanity*, and *Divinity*. The word *Epiphany* comes from the *Greek* and signifies an *Apparition*. And it is called

led *Twelfth-day*, because it is Celebrated the *Twelfth-day* after his *Nativity*, exclusively.

Q. What means the *Purification* or *Candlemas-day*?

A. It is a *Feast* in Memory and Honour both of the *Presentation* of our Blessed Lord, and the *Purification* of the Blessed *Virgin*, made in the Temple of *Jerusalem* the fortieth day after Her happy Child-Birth, according to the Law of *Moses*, *Levit.* 12. 6. And it is called the *Purification*, from the Latin word *Purifico*, to purifie, not that our Blessed *Lady* had contracted any thing by Her Child-Birth, which needed purifying (being the Mother of Purity it self) but because other common Mothers were, by this Ceremonial right, freed from the legal Impurity of their Child-Births.

And it is also called *Candlemas* or a *Mass* of *Candles*, because before the *Mass* of that Day, the Church blesses her *Candles* for the whole Year, and makes a *Procession* with hallowed *Candles* in the Hands of the Faithful, in Memory of the Divine Light, wherewith *Christ* illuminated the whole Church at his *Presentation*, where Old *Simeon* stiled him, *A Light to the Revelation of the Gentiles*, and the *Glory* of his People *Israel*, *St. Luke* 2. 32.

Q. What means the *Resurrection* of our Lord, or *Easter-day*?

A. It

A. It is a Solemnity in Memory and Honour of our Saviours Resurrection, or rising from the Dead on the third day, *St. Matth. 28. 6.* And it is called *Easter* from *Oriens*, which signifies the *East*, or *Rising*, which is one of the Titles of *CHRIST*: And his Name (says the Prophet) shall be called *Oriens*; because as the material Sun daily arises from the *East*, so he, the Son of Justice, as this day, rose from the Dead.

Q. What means *Ascension-day*?

A. It is a Feast in Memory of *Christ's Ascension* into Heaven the fourtieth day after his Resurrection, in the sight of his Apostles and Disciples, *Acts 2. 9, 10.* there to prepare a place for us, being preceded by whole Legions of Angels, and waited on by Millions of Saints, whom he had freed out of the Prison of *Lymbo*.

Q. What means *Pentecost* or *Whitsunday*?

A. It is a solemn Feast in Memory and Honour of the coming of the *Holy Ghost*, upon the Heads of the Apostles in Tongues, as it were of Fire, *Acts 2. 3.* *Pentecost* in Greek, signifies the *Fiftieth*, it being the fiftieth day after the Resurrection. It is also called *Whitsunday*, from the *Catechumens*, who were Cloathed in *white*, and admitted on the Eve of this Feast to the Sa-

tsament of *Baptism*. It was anciently called *Wied-Sunday*, (that is) *Holy-Sunday*, for *wied* or *wibed*, signifies, Holy in the Old Saxon Language.

Q. What means *Trinity Sunday*?

A. It is the *Octave of Whitsunday*, and is so called in Honour of the *Blessed Trinity*, to signify, that the works of our Redemption and Sanctification then completed, are common to all the three Persons.

Q. What means *Corpus Christi Day*?

A. It is a Feast Instituted by the Church, in Honour of the Body and Blood of *Christ*, really present in the most Holy Sacrament of the *Eucharist*: during the *Octave* of which Feast, it is exposed to be Adored by the Faithful in all the principal Churches of the World, and great Processions are made in Honour of it, and therefore it is called *Corpus Christi day*, or the day of the Body of *Christ*.

Q. What means the *Transfiguration* of our Lord?

A. It is a Feast in Memory of our Saviours *Transfiguring* himself upon Mount *Tabor*, and shewing a glimpse of his Glory to his Apostles, St. Peter, St. James, and St. John: And his Face (says the Text) *did shine as the Sun*, and his Garment became white as snow, St. Matth. 17. 2. And

in

in them also unto us, for our encouragement to Vertue, and perseverance in his Holy Faith and Love. The Etymology is obvious from *Transfigure*, to *transfigure*, or *change shape*.

Q. What is a *Sunday* or our *Lords Day* in general?

A. It is a Day Dedicated by the *Apostles* to the Honour of the most Holy Trinity, and in Memory that *Christ* our Lord rose from the Dead upon a *Sunday*; sent down the Holy Ghost on a *Sunday*, &c. and therefore it is called our *Lords Day*. It is so called *Sunday* from the Old ^{Roman} Denomination of *Dies Solis*, the *Day of the Sun*, to which it was sacred.

Q. What are the four *Sundays* of *Advent*?

A. They are the four *Sundays* preceding *Christmas* day, and were so called by the Church in Memory and Honour of our *Saviours* coming, both to Redeem the World by his Birth in Flesh, and to Judge the *living* and the *Dead*, from the Latin word *Adventus*, which signifies *Advent* or coming.

Q. What are the four *Sundays* of *Sep-tuagesima*, *Sexagesima*, *Quinquagesima* and *Quadragesima*?

A. Those are Days appropriated by the Church to Acts of Penance and Mortification, and are a certain gradation or preparation for the *Passion* and *Resurrection*

of *Christ*; Being so called; because the first is the seventieth, the second the sixtieth, the third the fiftieth, the fourth the fortieth Day or thereabouts preceding the *Obſerve* of the *Reſurrection*, according as their ſeveral Names import.

Q. Why is the whole *Lent* called *Quadrageſima*?

A. Becauſe it is a Feaſt of forty days, in imitation of *Chriſts* Fasting in the Deſart 40 days and 40 nights, and is begun the fortieth day before Eaſter, which is therefore called *Quadrageſima* or the fortieth.

Q. What is *Paſſion Sunday*?

A. That is a Feaſt ſo called from the *Paſſion* of *Chriſt*, then drawing nigh, and was ordained to prepare us for a worthy Celebrating of it.

Q. Why is *Palm Sunday* ſo called?

A. It is a Day in Memory and Honour of the Triumphant entry of our Lord into *Jeruſalem*; and is ſo called from the *Palm Branches* which the *Hebrew Children* ſtrewed under his Feet, crying, *Oſanna to the Son of David*, St. *Matth.* 21. 15. And hence it is that Yearly, as on that Day, the Church bleſſes *Palm*, and makes a Solemn Proceſſion in Honour of the ſame Triumph, all the People bearing *Palm Branches* in their Hands.

Q. What is *Dominica in Albiſ*, commonly called *Low Sunday*?

A. It

A. It is the *Octave of Easter-day*; and is so called from the *Catechumens* or *Neophytes*, who were on that Day solemnly devested in the Church of their *White Garments*.

*The Feasts of our Blessed Lady,
and the Saints, Expounded.*

Q. **W**hat signifie the *Conception*; *Nativity*; *Presentation*; *Annunciation*; *Visitation* and *Assumption* of our Blessed Lady?

A. They are Feasts Instituted by the Church in Memory and Honour of the Mother of God, but chiefly to the Honour of God himself, and so are all the other Feasts of Saints, and whatever else; for they are Honoured for his sake.

Q. How explain you that answer?

A. The Feast of the *Conception*, is in Memory of her miraculous *Conception*, who was conceived by her Parents, *St. Joachim* and *St. Anne* in their Old Age, and sanctified from the first instant in the Womb. The *Nativity*, is in Memory of her happy and glorious Birth, by whom the Authors of all Life and Safety was Born to the world. The *Presentation*, in Memory of her being presented in the Temple at three Years Old,

L ;

where

where she vowed her self to God both Soul and Body. The *Annunciation*, is in Memory of that most happy Embassy, brought to her by the Angel *Gabriel* from God, in which she was declared to be the Mother of God, St. *Luke* 1. 31, 32. The *Visitation*, is in Memory of her visiting St. *Elizabeth*, after she had Conceived the Son of God, at whose Presence St. *John the Baptist* leaped in his Mothers Womb, St. *Luke* 1. 41. And her *Assumption*, is in Memory of her being *assumed* or taken up into Heaven both Soul and Body after her Dissolution or Dormition; which is a constant Tradition in the Church.

Q. For what end are the several Solemnities of the *Saints*?

A. They are Instituted by our Holy Mother the Church to Honour God in his Saints and to teach us to imitate their several kinds of Martyrdoms and Sufferings for the Faith of *Christ*; as also their several ways of Virtue and Perfections; as the Zeal, Charity, and Poverty of the *Apostles* and *Evangelists*, the Fortitude of the *Martyrs*, the Constancy of the *Confessors*, the Purity and Humility of the *Virgins*, &c.

Q. What means the Feast of St. *Peters Chair* at *Antioch*?

A. It is kept in Memory of St. *Peters* installing and the erecting his Apostolical Chair in the City of *Antioch*.

Q. What

Q. What is the Feast of his *Chair* at Rome?

A. It is a Solemnity in Honour of the translation of his Chair from *Antioch* to Rome.

Q. Why are St. Peter and St. Paul joyned in one Solemnity?

A. Because they were principal and joynt Co-operators under *Christ* in the Conversion of the world, St. Peter Converting the Jews, and St. Paul the Gentiles; as also because both of them were Martyred at the same place, Rome, and on the same day, June 29.

Q. What means the Feast of St. Peter ad Vincula, or St. Peters Chains.

A. It is in Honour of those Chains where-with *He* was bound St. Peter in Jerusalem, and from which he was freed by the Angels of God, *Act. 12.* By the only touch whereof great Miracles were afterwards effected, to say nothing of their miraculous joyning together many Years after into one Chain, with those Iron Fetters in which they had been Impisoned in Rome.

Q. What means the Feast of *Michaelmas*?

A. It is a Solemnity or solemn *Maß* in Honour of St. Michael Prince of the heavenly Hosts, and likewise of all the nine Orders of Holy Angels; as well to Commemorate that famous Battel Fought by him and them in Heaven against the Dragon and his Apostate Angels, *Apoc. 12.* in Defence of Gods Honour; as also to commend the whole

Church of God to their Patronage and Prayers. And it is called, the *Dedication of St. Michael*, by Reason of a Church in *Rome* Dedicated on that Day to *St. Michael*, by *Pope Boniface*.

There is another Feast, called the *Apparition of St. Michael*, and is in Memory of his miraculous Apparition on Mount *Garganus*, where, by his own appointment a Temple was Dedicated to him in *Pope Gelasius's* time.

Q. For what Reason has the Holy Church ordained one Solemnity in Memory of all the *Saints*?

A. That so at least we might obtain the Prayers and Patronage of them all, seeing the whole Year is much too short to afford us a particular Feast for every Saint.

Q. What means all *Souls day*?

A. It is a Day Instituted by the Church in Memory of all the Faithful departed, that by the Prayers and Suffrages of the Living, they may be freed out of their purging pains, and come to everlasting rest.

Certain other Festival and peculiar Days, Expounded.

Q. What means *Shrove tide*?

A. It signifies a time of Confessing.

selling; for our Ancestors were use to say, *we will go to Christ*, instead of *we will go to Confession*; and in the more primitive times of all good Christians did then confess their Sins to a Priest, the better to prepare themselves for a Holy observation of *Lent*, and worthy receiving the Blessed Sacrament at Easter.

Q. What signifies *Ashwednesday*?

A. Its a Day of publick Penance and Humiliation in the whole Church of God; and is so called from the Ceremony of Blessed *Ashes* on that Day, wherewith the Priest signs the People with a Cross on their forehead; giving them this wholesome admonition *Memento Homo, &c. Remember Man that thou art Dust, and to Dust thou shalt return*. So to prepare them for the Holy Fast of *Lent*, and Passion of *Christ*.

Q. What means *Mandy Thursday*?

A. That's a Feast in Memory of our Lords last Supper, where he instituted the Blessed *Eucharist* or Sacrament of his precious Body and Blood, and washed his Disciples Feet; And it is called *Mandy Thursday*, as it were *Mandatum* or *Mandat Thursday*, from the first Word of the *Antiphon*, *Mandatum novum do vobis, &c. John 13: 14. I give to you a new Command (or Mandat) that you love one another, as I have loved you; which is sung on that Day in the Churches, when the*

the Prélates begin the Ceremony of washing their Peoples Feet, in Imitation of *Christ's* washing his Disciples Feet before he Instituted the Blessed Sacrament.

Q. What means *Good Friday*?

A. It is the most sacred and memorable Day; on which the great good work of our Redemption was consummated by *Christ* on his bloody Cross.

Q. What mean the three days of *Tenebrae* before Easter?

A. It is a mournful Solemnity in which the Church laments the Death of *Christ*, and is called *Tenebrae* or *Darkness*, to signify the darkness which over-spread the face of the Earth at the time of his Passion, for which end also the Church extinguishes all her Lights; and after some silence at the end of her whole Office, makes a great and sudden noise, to represent the rending of the Vell of the Temple; the darkness also signifies the dark time of the Night wherein *Christ* was apprehended in the Garden; and the noise signifies the noise made by the Souldiers and Catch-poles, at their seizing on our Saviours Person.

Q. What means *Rogation Week*, being the fifth after Easter?

A. It is a Week of publick Prayer and Processions, for the temperateness of the Season of the Year, and the fruitfulness of the Earth, and

and it is called *Rogation*, from the verb *Rogo*, to ask, by reason of the said Petitions made to God in that behalf.

Q. What means the *Quatuor Tempora*, or four Weeks of *Ember* or *Imber* days?

A. Those are times also of publick Prayer, Fasting and Processions, partly Instituted for the successful Ordination of the Priests and Ministers of the Church, and partly both to beg and render thanks to God for the Fruits and Blessing of the Earth; and are called *Ember days* or *Days of Ashes*, from the no less Ancient then Religious Custom of using *Hair-cloth* and *Ashes* in time of publick Piety and Penance; or from the Old custom of Eating nothing on those Days till Night, and then only a Cake baked under the *Embers* or *Ashes*, which was called *Panem subcineritium* or *Ember Bread*.

Q. What means the two *Holy-Rood* days?

A. Those are two ancient Feasts; the one in Memory of the miraculous Invention or finding out the *Holy Cross* by *St. Helen*, Mother to *Constantine the Great*, after it had been hid and buried by the *Infidels* 300 Years who had erected a *Statue of Venus* in the place of it. The other in Memory of the *Exaltation* or setting up the said *Holy Cross* by *Heraclius* the Emperour, who having regained it a second time from the *Persians*, after it had been lost 14 Years, carried it on his own Shoulders.

Shoulders to Mount *Calvary*, and there exalted it with great Solemnity; and it is called *Holy-Rood* or *Holy Cross*, for the great Sanctity which it received by touching and bearing the Oblation of the most precious Body and Blood of *Christ*; The word (*Rood*) in the old *Saxon* Tongue; signifying Cross.

CHAP. XXV.

Some Ceremonies of the Church expounded.

Q. What is *Holy Water*?

A. A Water Sanctified by the Word of God and Prayer, 1 Tim. 4. in order to certain Spiritual Effects.

Q. What are those Effects?

A. The chief are, 1. To make us mindful of our Baptism, by which we entered into *Christ's* Mystical Body, and therefore we are taught to sprinkle ourselves with it as often as we enter the material Temple (which is a Type thereof) to Celebrate his praise.

2. To fortifie us against the Illusions of evil Spirits, against whom it has great force, as witnesses *Theodoret. Eccles. Hist. l. 3. c. 27.*

and

and hence arose the Proverb, *He loves it* (speaking of things we hate) *as the Devil loves Holy Water.*

Q. How ancient is the use of *Holy Water*?

A. Ever since the Apostles time. Pope *Alexander the First*, who was but the seventh Pope from *St. Peter* makes mention of it in one of his Epistles.

Q. Why is *Incense* offered in the Church?

A. To raise in the People a conceit of *Mysteriousness* in the Action to which it is applied, and to beget a pious esteem of it; as also to signify, that our Prayers ought to ascend like a sweet perfume in the Sight of God. 'Tis mentioned by *St. Dionysius Eccles. Hierarch. c. 3.*

Q. Why is the Cross carried before us in Procession?

A. To shew that our Pilgrimage in this Life is nothing but a following of *Christ Crucified*.

Q. Why are our Fore heads signed with *Holy Ashes* on *Ash-wednesday*?

A. To remember us of what we are made, and to admonish us to do Penance for our Sins, as the *Ninivites* did, in Fasting, Sackcloth and Ashes; especially in the Holy time of *Lent*.

Q. Who ordained the Solemn Fast of *Lent*?

A. The twelve Apostles, according to *St. Jer. Ep. ad Marcel.* in Memory and Imitation

tion of our Saviours Fast of forty Dayes.

2. Why are the Crosse and Holy Images covered in time of Lent?

A. To signifie that our Sins (for which we then do Penance) interpose betwixt God and us; and to express an Ecclesiastical kind of mourning in reference to our Saviours Passion.

2. Why is a Veil drawn betwixt the Altar-piece and the People in the Lent-time?

A. To intimate that our Sins are a Veil which hinders us from seeing the Beatifical Vision, or Face of God. And as the Veil of the Temple was rent at the Death of Christ, so is the Veil of our sins by Vertue of his Crosse and Passion, if we apply it by worthy Fruits of Penance.

Q. What mean the Fifteen Lights set on the Triangular Figure, on *Wednesday*, *Thursday*, and *Friday* in Holy Week?

A. The three upper Lights signifie *Jesus*, *Mary* and *Ioseph*; the twelve lower, the twelve Apostles. The Triangular Figure signifies that all Light of Grace and Glory is from the B. *Trinity*; and fourteen of those said Lights are extinguished by one after every Psalm, to shew how all their Light of spiritual Comfort, was extinguished for a time in those most Holy Saints, by the Passion and Burial of Christ. The fifteenth Light is put under the Altar, to signifie his being in the

the Sepulchre, as also the darkness that over-
spread the whole Earth at his Death.

Q. What signifies the noise made after
long silence, at the end of the Office of *Tenebrae*?

A. The silence signifies the horror of our
Saviours Death; the noise, the cleaving of
the Rocks, and rending the Veil of the
Temple, which then hapened.

Q. Why is the *Paschal Candle* hallow'd
and set up at *Easter*?

A. To signify the new Light of spiritual
Joy and Comfort which *Christ* brought us at
his Resurrection: and it is Light from the
beginning of the Gospel till after the Commu-
nion betwixt *Easter* and *Ascension*, to signi-
fie the Apparitions which *Christ* made to
his Disciples during that space.

Q. Why is the *Fount* hallowed?

A. Because the Apostles so ordained;
according to St. *Dionysius*, who lived in
their time, *L. Eccles. Hier. c. 2.*

Q. Why is that Ceremony performed at
the Feast of *Easter* and *Whitsontide*?

A. To shew, that as in Baptism we are
Buried with *Christ*, so by Vertue of his
Resurrection and the coming of the Holy
Ghost, we ought to rise again and walk
with him in newness of Life.

Q. Why is the material Church or Tem-
ple hallowed?

A. Be-

A. Because it bears a Figure of the Spiritual, viz. The Mystical Body of *Christ*, which is Holy and Unspotted, *Ephes. 5.* as also to move us to some special Reverence and Devotion in that place; and all things should be Holy in some measure which appertain to the Service of our most Holy GOD.

2. Why is the Altar Consecrated?

A. Because, if the Altar in the Old Law were so Holy, that it sanctified the Gift, *Matth. 23. 19.* much more ought the Altar of the New Law to be Holy, which is the place of the Holy and Dreadful Sacrifice, the very Seat of the Body and Blood of *Christ*; according to *Optatus* in his sixth Book, against *Permanian* the *Donatist*. *We they (the Jews) have no Power to Eat who serve the Tabernacle, Hebrews. 13. 10.*

FINIS.

T H E T A B L E.

| | |
|-----------|---|
| Chap. 1 | W hat a Christian is ; And of the Blessed Trinity. pag. 7 |
| Chap. 2. | Faith explicated. p. 10 |
| Chap. 3. | The twelve Articles of the Creed expounded. from p. 12 to p. 34 |
| Chap. 4. | Hope and Prayer explicated. p. 55 |
| Chap. 5. | The Pater Noster, or our Lords Prayer expounded. p. 63 |
| Chap. 6. | The Hail Mary, or Angelical Salutation expounded. p. 72 |
| Chap. 7. | Charity expounded. p. 76 |
| Chap. 8. | Of the X Commandments in general. p. 80 |
| | The X Commandments expounded in par- ticular. from p. 84 to p. 120 |
| Chap. 9. | The Precepts of the Church ex- pounded. p. 120 |
| Chap. 10. | The Counsels of Christ and his Church expounded. p. 127 |
| Chap. 11. | An Exposition of the seven Sa- craments. p. 130 |
| | 1. Baptism. p. 135 |
| | 2. Confirmation. p. 141 |
| | 3. The |

THE TABLE.

| | |
|--|--------|
| 3. The Eucharist. | p. 147 |
| 4. Penance. | p. 156 |
| 5. Extreame Unction. | p. 163 |
| 6. Holy Order. | p. 164 |
| 7. Matrimony. | p. 171 |
| Chap. 12. The Cardinal Vertues expounded. | p. 177 |
| Chap. 13. The Gifts of the Holy Ghost expounded. | p. 179 |
| Chap. 14. The Twelve Fruits of the Holy Ghost expounded. | p. 180 |
| Chap. 15. The Works of Mercy. | p. 182 |
| Chap. 16. The eight Beatitudes. | p. 184 |
| Chap. 17. The kinds of Sin explicated. | |
| Chap. 18. The seven Deadly Sins expounded. | p. 192 |
| Chap. 19. The Sins against the Holy Ghost expounded. | p. 203 |
| Chap. 20. The Sins that cry to Heaven for vengeance expounded. | p. 206 |
| Chap. 21. The four last things. | p. 208 |
| Chap. 22. The Substance and Ceremonies of the Mass expounded. | p. 211 |
| Chap. 23. The Office of our Blessed Lady expounded. | p. 232 |
| Chap. 24. The Festival Dayes of the Year expounded. | p. 242 |
| Chap. 25. Ceremonies of the Church expounded. | p. 242 |

Dr. Baylies

Dr. Baynes Challenge.

IT will not be deny'd but that the Church of Rome was once a most pure, excellent, flourishing, and Mother * Church. * Rom. 1. 2. Rom. 16. Rom. 6. White defence of his Way, p. 43. 5. King James in his Speech to the Parliament. Whitaker in his Answer to Dr. Sand. 2. Demonstrat. Fulk in c. 22. Thes. S. 7. Reynolds in his sixth Conclusion.

This Church could not cease to be such, but it must fall either by *Apostasie*, *Heresie*, or *Schisme*.

1. *Apostasie* is not only a renouncing of the Faith of Christ, but the very Name and Title to Christianity: No Man will say, that the Church of Rome had ever such a fall, or fell thus.

2. *Heresie* is an adhesion to some private and singular Opinion, or Error in Faith, contrary to the general approved Doctrine of the Church.

If the Church of Rome did ever adhere to any *singular* or *New* Opinion disagreeable to the common received Doctrine of the Christian World, I pray satisfie me to these particulars, *Viz.*

1. By what General Council was she ever condemned?

2. Which of the Fathers ever *writ* against Her? Or,

3. By

3. By what Authority was she otherwise reproved? For,

It seems to be a thing very incongruous, that so great a Church should be condemned by every one that has a mind to condemn Her.

3. *Schism* is a departure or division from the Unity of the Church, whereby the Band and Communion held with some former Church, is broken and dissolved.

If ever the Church of Rome divided Her self by *Schism* from any other Body of Faithful Christians, or brake Communion, or went forth from the Society of any Elder Church; I pray satisfie me as to these particulars.

1. Whose Company did she leave?
2. From what Body did she go forth?
3. Where was the true Church which she forsook?

For, it appears a little strange to me, that a Church should be accounted *Schismatical*, when there cannot be assigned any other Church different from Her. (which from Age to Age, since *Christ* his time, hath continued Visible) from whence she departed.

